

AN URDU MANUAL  
OF THE PHONETIC INDUCTIVE  
OR DIRECT METHOD









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**URDU MANUAL**  
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**PHONETIC INDUCTIVE**  
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**DIRECT METHOD**

WITH A PROGRESSIVE INTRODUCTION TO THE  
CONSTRUCTIONS OF THE URDU LANGUAGE

**THOMAS F. CUMMINGS**

SECOND REVISED EDITION



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AN  
URDU MANUAL  
OF THE PHONETIC, INDUCTIVE or DIRECT METHOD  
BASED ON THE GOSPEL OF JOHN  
WITH A PROGRESSIVE INTRODUCTION TO THE  
CONSTRUCTIONS OF THE URDU LANGUAGE.

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United Presbyterian Punjab Mission.*

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The Ear is the Medium of Language.

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*Second and Revised Edition.*

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PUBLISHED BY THE SIALKOT MISSION OF THE UNITED  
PRESBYTERIAN CHURCH OF NORTH AMERICA.

1916.

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DEDICATED  
TO MY FELLOW-SERVANTS  
WHOSE AIM IT IS TO ESTABLISH  
HIS KINGDOM.





## PREFACE.

THE sale of the First Edition, and the consequent demand for a second, permits the realisation of the hope expressed in the Preface of the First, the publication of a Manual worked out on the basis of the Gospel of John, and the necessary terms in daily use. This Manual is the product, as it ought to be, of class-room work, but it has not been tested with successive classes. Under the circumstances, it is the best that could be done. Special thanks are due to Rev. Henry Forman for reviewing the book, and seeing it through the press.

The Manual is the result of fifty odd years of language study, but it is particularly the outgrowth of experience in learning, and helping others to learn, Urdu and Panjabi. It owes most to a severe lesson from Providence that ears and not eyes were given us to learn languages, as well as to further sick-leave leisure to prosecute these studies.

From books, Prendergast's idea of a definite speed standard of attainment has been most helpful. Sweet's Primer of Phonetics gave the clue to analysis of sounds. Many, many methods have been examined, and the student may find nothing that seems to him new, for it is possible to parallel many of these ideas with those from other sources. Indeed, it was a surprise and satisfaction to find, after its publication, that the First Edition closely paral-

leled the "Reform" Method of Germany, which is called the "Direct" Method in England and America. In France, it goes by the name of "Phonetic" or "Inductive." The Berlitz Method is a direct method, but has no adequate provision for securing a good pronunciation.

In this book, the use of the "five-syllable per second" standard, and the homonymic sentences for training in pronunciation, is, so far as is known, unique. So also is the methodical development, in progressive order of the constructions, by using this Gospel. Some may object to this use of the Gospel, but it has many things in its favour. It is simple, yet complex. In reading its very familiarity supplies the idea, of which the new word gives us the expression. It abounds in common words, incidents, and discourse, and has almost all the ordinary constructions of the Urdu. If it is objected to as a translation, so is our Bible a translation, and yet for all that it is a classic. It is probable that few objectors will ever use better Urdu.

Some who used the First Edition got little or nothing out of it. Doubtless they never read the warning in the Preface. Others will likely do the same with this. As a book, no claim is made for it, for a book cannot and never has taught a language. That can be done only by a living teacher through a living ear, not through the eye. He who makes the eye his medium is bound to fail, and this book cannot help him. As a method every possible claim may be made for this. It produces results. It gives the ability to

talk. It compels success. No doubt some will stop when they should know that they have only begun, but the book, if mastered, will lay a good foundation, and a wise master-builder may erect on it a spacious dwelling,—and the indolent may make out to get on fairly well in the basement. Although the Gospel has been made the basis of the work, yet the aim has not been to develop a technical vocabulary, but rather to give drill in those ordinary constructions which must be the foundation of all future successful work.

THOMAS F. CUMMINGS.

NEW YORK.

*July 31, 1915.*





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## ERRATA.

Page 7,	4th line from bottom,	<i>for</i> (first) <i>thá</i>	<i>read</i> <i>thá</i>
„ 12, 13,		„ Y'isú'	„ Yisú'
„ 13, 7th	„ from bottom,	„ piyása	„ piyásá
„ 17, 10th	„	„ <i>with</i>	„ <i>with</i>
„ 21, 4th	„	„ Garíb	„ Ġaríb
„ 30, 1st	„	„ ek hí	„ usí
„ 32, 7th	„ from bottom,	„ sachchā	„ sachchá
„ 38, 11th	„	„ Garíb	„ Ġaríb
„ 41, 4th	„	„ dekkhe	„ dekhke
„ „ „	„	„ garíbo	„ ġaríb
„ 43, last	„	„ ṭorná	„ torná
„ 58, 5th	„	„ khush	„ <u>khush</u>
„ 59, 10th	„	„ chirág	„ chirág
„ 63, 6th	„	„ Yahúdíon ne,	„ Yahúdí
„ 32, and repeatedly		„ Ginti	„ Gintí
„ 68, 7th line from bottom,		„ ke par	„ ke pár
„ 69, 12th	„	„ chakí	„ chakhí
„ 70, 2nd	„	„ chori	„ chorí
„ „ 2nd	„ from bottom,	„ uthá,	„ uṭhá
„ 72, 1st	„	„ mausami	„ mausam-i-
„ 73, 20th	„	„ maujudagí	„ maujúdǧí
„ 74, last	„	„ unhoṇ ne	„ we...sam-
		„ ... samjhí	„ jhe
„ 78, 3rd	„	„ jaṭámasí	„ jaṭámásí
„ 79, 2nd line,	<i>for</i> charged with <i>read</i> guilty or convicted of		
„ 81, 9th line		<i>for</i> <i>ká</i>	<i>read</i> <i>ke</i>
„ 14th	„	„ Dhulái	„ Dhulái
„ 3rd	„ from bottom	„ maskin	„ maskan

# INTRODUCTION.

## HOW TO LEARN A LANGUAGE.

LANGUAGE is a method of conveying thought by means of symbols, whether audible or visible. Audible symbols, words, are the material of ordinary speech. Visible symbols include all sign language as well as writing and printing. Spoken language is primary and fundamental, while writing is artificial and secondary. In really learning a language we must begin with speech, and permit the artificial, reading, to await the mastery of the natural, speaking. To learn a language is to acquire the ability to express and understand thought in the symbols used by any particular people. While we shall aim to include both the natural and artificial symbols, yet primarily our purpose is to learn to speak so as to be understood, and to hear so as to understand.

The method which we shall follow is not that of the schools. There nature is violated. The eye is put in place of the ear, and reading and writing have usurped the place of the living voice. The ideal of the school is to read and understand the book. Yet to this, because their method is faulty, they seldom attain. THE EAR IS THE MEDIUM OF LANGUAGE is our motto, and the eye must be used merely as an assistant to the ear.

The natural method whereby infants learn to speak is, 1. To hear ; 2. To remember the sound ; 3. To associate the sound and the idea. This is the passive side and engrosses the child's attention for the first year or two of life. Along with this comes the active side ; 4. Thinking ; 5. Recollecting the sounds that stand for the ideas ; 6.



Uttering these sounds, that is, speaking the language. In all normal cases this is the process. Shall we follow it, or shall we improve on nature?

The infant must learn to hear, to remember, to associate, to think, to recollect, to speak. The adult learner has already a command of these processes, and needs but to give them a new direction. It takes the child a decade or two to master his mother tongue, but if we take the child of eight to a foreign country, we shall find him in a few months able to talk about almost everything. Hence we may fairly conclude that three to six months should enable one to gain a good working knowledge of a foreign tongue. Accordingly we find schools in Germany advertising to teach pupils the German language in three months, if they will put aside all use of the mother tongue, and immerse themselves in the vernacular. Double the time, and it would seem that six months should give one a fair command of Urdu.

Certainly the adult has some very great advantages over the child. 1. He has learned to think. 2. He knows that repetition is the secret of memorising. 3. He is able to apply himself much better than is the child, so that although the child has a more retentive memory, yet the adult from his greater application is able to outdistance the child. In one point the adult is handicapped, his hearing has become dulled—or at least he has grown careless. He does not discriminate. He hears, not the exact sounds of the foreign tongue, but the similar sounds of his mother tongue, and he speaks with his own native accent. This is where the adult is in need of special help. Phonetics, the science of pronunciation, stands ready to solve his difficulties. The difficulties of remembering and associating sounds and ideas are to be overcome by repetition.



Here is where the true method will point out the psychological laws involved, and lead the adult, through his increased capacity for repetition, to attainment beyond the ability of the child.

We observe that every language has three difficulties—those of pronunciation, vocabulary, and construction. The mastery of individual sounds, of words, and of the peculiar rhythm of the language as present in its sentences, these all are a part of the difficult pronunciation problem. Various ideas, possibly old and familiar, are expressed in combinations of sounds that may be new and strange. To fix these in the memory is the problem of vocabulary. Then come those matters of word-order, case endings, signs of mood, tense, whereby the logical and grammatical interrelationship of ideas is clearly indicated—these make up that great problem of idiomatic construction, the most difficult of the three. A mastery of the simples and principal words, a ready use of all those methods whereby the language reveals the logical union of its parts of speech, a pronunciation that is clear and accurate and an ear that readily apprehends these things when heard, is the very least that we can demand. Beyond this, elegance and eloquence, the ability to read and compose, are much to be desired, but the former are absolutely essential, and when we have them we may be said to know the language.

By what method, however, shall we insure that steady progress, week by week, and month by month, which in due time shall bring us to the desired end. The secret of this is found in setting *automaticity* as the standard of our attainment. If our mental response is instant and accurate, we know the thing. Every art has its basic principles, and he who would be master of that art must be master of these principles to the degree that they have become

automatic, as for example the response to the query, What is the product of nine times seven? He who hesitates for the reply is no master of arithmetic.

Apply this criterion to language-speaking and we find a ready and accurate standard to test language proficiency. If your command of foreign expressions is as ready, fluent, and accurate as is your knowledge of the multiplication tables, then you know the language. But if you halt at vocabulary, stumble over pronunciations, and err in construction, that is bungling, not mastery.

It may be easily ascertained, by taking a bit of prose, say the Lord's Prayer, counting the syllables in it, and then reciting it at normal speed, that an ordinary rate of speech is five syllables per second. If day by day, week by week, and month by month we bring our work up to this rate and keep it there, we shall soon have the satisfaction of finding that it has become automatic, and is a ready tool to do our bidding.

The aim of this Manual is to give the student material enough for three to six months' study, during which he may learn a vocabulary of a thousand to fifteen hundred words, master all the pronunciation difficulties, get an insight into the rhythm, and become acquainted with the fundamental constructions of the Urdu language. The Manual does not contemplate an exhaustive scientific study of the science of Urdu grammar, but rather aims to lead the student to the practical use of the language as a means of expression. Toward the end of the year one may profitably take up the study of the grammar, but it must be remembered that correct expression is not mastered by learning grammatical rules, but by memorising and imitating correct model sentences.

The problem of getting a language is largely a problem



of memory. It is not, however, the intellectual, recollective memory that is involved, but the motor-memory, which is sometimes called the mechanical, sometimes the rote memory. It is the same memory that is involved in the learning to knit or play the piano; but, instead of the fingers, it means the training of the vocal organs to make the movements that are required to produce the proper sounds.

Speech, from one point of view, is a habit, and a habit is a product of many conscious acts until, at last, it passes over into the realm of the unconscious or automatic. Learning a new language is the acquiring of a new habit of expressing our thoughts. Instead of saying "What is this?" we must say, "*Yih kyá hai?*" and so on. The problem here is the problem of habit formation. In considering the subject from this standpoint, then, we note that the habit of speaking English is, so far as Urdu is concerned, a bad habit. The tendency to indifference whether our consonants are aspirated or not, which is quite immaterial indeed in English, is perfectly subversive of good Urdu. Our English method of forming *t* and *d* must be changed into two other methods. Our disregard of genders in our verb and adjective forms, our refusal to hold the verb to the end of the sentence—this all must be changed, and the changing of it is as difficult as is the relinquishment of any old habit and the substitution of another. If we could absolutely give over speaking English, it would probably simplify the learning of Urdu, since our holding on to English, and making it our daily medium of speech complicates the problem still further, in that the old habit is kept up, as we try to develop the new alongside. They who can make the plunge and stop the use of their mother tongue for some months will find their problem

made considerably easier. It is this that has evolved the dictum of the Reform Method, *Each language must be the medium of its own impartation*. Never speak English when teaching Urdu. Speak Urdu to teach Urdu.

The question as to what constructions we must learn can be best answered by considering how language should be classified. The unit of language is the sentence. Sentences are assertive, imperative, assumptive, and these may be thrown into interrogative forms. Hence we may say that it will be necessary for the pupil to learn to use the indicative, the imperative or optative, the conditional or subjunctive, and these in their ordinary, negative, emphatic and interrogative forms. One of each of these forms, when firmly fixed in the memory, will form the basis from which all its ordinary variations may be worked out, and when thus fixed, it will be a thought-mould into which all similar expressions of the language naturally fall.

The laws that govern language learning may be stated thus :—

1. The sentence, not the single word,\* is the Unit of Speech.
2. This sentence must be repeated 10 to 100 times before the pupil can give it alone, and many, many times daily for many weeks before it has become automatic.
3. Sentences have a tempo and a tune, a rate and rhythm. The rate is 5 syllables per second, and the rhythm varies. The teacher should speak the sentences

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\* "Our children still learn the languages they speak by first acquiring the knowledge of certain phrases and sentences and then gradually analysing them into words, and the adult who wishes to gain a successful acquaintance with another tongue, must pursue the same plan."—Sayce, *Nature and Science of Language*.



naturally, as if saying them, and the pupil should imitate him.

4. Repetition is the cure of bad memory, but it must be with attention, and interest. Repeat until the pupil can hear the rapidly spoken sentences, and also give them with the required rapidity. It is intense effort that educates.
5. Changing *familiar* sentences into new forms of gender, person, number, mood, and tense, will teach grammar in a concrete and practical manner. So also will telling stories, and re-telling them in different genders and persons, relating incidents, taking make-believe journeys and shopping excursions.
6. The laws for training the motor-memory, which is the memory of speech, are :—
  - (a) Start with a decided purpose to succeed.
  - (b) Do the thing as nearly right as possible from the very first.
  - (c) Set a definite standard to which you must attain (here it is 5 syllables per second).
  - (d) Keep a record of your daily attainments, and rouse your interest to-day by trying to beat the record of yesterday.
  - (e) Work hard for 15 or 20 minutes at repeating new matter, and then turn to old and familiar material, reading or writing, for rest.
  - (f) Make actual use of your old and new sentences as often as possible in talking.
  - (g) Better have a number of short periods of study than one long one, since there is no value in tired, uninterested study.
  - (h) Have your teacher note your mistakes at times of speaking or reading, classify them, and then give

special attention to these at the time of pronunciation drill.

- (i) When your speaking has become automatically correct, your motor-memory is trained.

Some may be inclined to use this book as they would any other. If they do, they are sure to fail. This book can only be used through the medium of a teacher's voice, who as living mouthpiece shall teach his pupil to hear it all. Those who wish to study by themselves, along classical lines, had better get some other book. If any one will give this method one month's thorough trial, holding himself fast to rules and directions, and then allow some one who knows the failure of the old method to advise him, he is sure to continue this.

It is possible some would like to use this who yet feel that the course which their Committee has laid out for examination is so heavy that they dare not experiment on an untried thing. To such it would be well to say, put three months on this and learn the language so that your future work will be done rapidly and well, and if you do fail in extent, do not fail to get the language. The extended course of reading that many committees mistakenly saddle on the beginner is only a hindrance to intensive and good work.

In taking up this course, expect something new and suspend judgment for a few weeks, until the method of repetition has had a chance to crystallise into habit.

*Dangers to be avoided by the Pupil.*

1. Trying to study alone.
2. Thinking you can learn Urdu by reading, whether in the Roman or Persian character.

3. Permitting your teacher to use English when he addresses you.
4. Fearing to make mistakes before other foreigners.
5. Translating English phrases and using them without your teacher's approval.
6. Thinking your teacher's compliments mean attainment, instead of encouragement.
7. Supposing your Urdu sounds better than the English of the raw school-boy.
8. Resenting by word or manner criticism of your abuse of the Urdu in sound or idiom, when you should express your thanks for such interest in your progress.
9. Thinking it does not matter whether you learn the character or not.
10. Thinking it immaterial whether you can read and write letters.
11. Thinking you ever get to the point where you know the language "better than the native."
12. Working too long at a time, and when you are tired. Better many and shorter times, than one long time.

*Dangers to be avoided by the Teacher.*

1. Using English.
2. Thinking your pupil can never acquire a good pronunciation.
3. Thinking that your pronunciation of English is much superior to the way your pupil pronounces Urdu, and
4. Forgetting that Urdu pronunciation is no easier for him than English is for you, and that probably according to the degree that he misses Urdu, by that same degree do you miss the English.

[3 and 4 for the Indian teacher.]



5. Forgetting that he cannot hear the differences between Urdu *t*, *th*, *ṭ* and *ṭh*, and all the other sounds in the Charts, and that it is your work to teach him to *hear* these differences, before he can speak them.
6. Forgetting that it will take hundreds of repetitions before he learns to say things correctly, and that these must be kept at patiently for many months.
7. Forgetting that the pupil is more anxious to learn than the teacher.
8. Forgetting that as children speak the way their parents do, so pupils copy their teacher, hence you must be careful to see that they learn to use correct sentences, for this will be your certificate of good work.
9. Forgetting that when you correct him without pointing out the error, it does no good, but only irritates him. You may tell him "It is not *khá*, but *ká*," but he hears no difference, although it is perfectly plain to you.
10. Permitting yourself to grow careless about mistakes of the pupil.
11. Failing to review the same thing over and over again till he has it.

### PHONETICS.

Phonetics is the science of pronunciation. Technically it may be defined as the science of the positions, tensions and actions of the vocal organs in the production of speech-sounds, and is sometimes called phonics.

Speech-sounds are formed from the breath as it is being expelled. One may say a few words on an inspiration, but this is the exception not the rule. By a steady contraction of the diaphragm, or walls of the chest, the breath in the lungs is forced up through the windpipe. At the top of



the windpipe, in the larynx, or Adam's apple, are two lips, the vocal chords, between which the breath current is forced by this pressure. This changes it into a vocal current. If the chords are slightly approximated, it gives a current that makes *s*, *f*, *sh*, *t*, etc., but if they are held tightly together, as are the lips of the mouth in blowing a trumpet, then the current becomes voiced, and out of it are formed such letters as *z*, *v*, *d*, *b*, etc. and also all vowels. The old nomenclature was vocals, sub-vocals and aspirates, which we shall call vowels, voice and breath consonants.

A VOWEL is a voiced speech-sound made by passing a voiced vocal current through the oral passage, while it is held in an open and fixed position. In contrast with the sixteen or eighteen vowels of English, Urdu has eight, and two diphthongs to our four.

*Organic Basis.*—Urdu vowels differ from the similar English vowels because of the different organic basis. Urdu speakers draw back the corners of their mouth, flatten their tongue and lower it at the back, and tense all the soft parts of the mouth, so that the voice seems to be projected on the upper front teeth, and this gives it a distinct metallic quality. This position of the vocal organs colours all the sounds of the language. With the English normal position it is impossible to speak good Urdu, and with the Urdu position it is impossible to speak good English.

A mirror is indispensable for learning a foreign language. The best is one where the faces of teacher and pupil are reflected side by side. Failing that a hand mirror must be used. The pupil should observe carefully his teacher's mouth, nostrils, jaw and larynx, and imitate their actions in his own speech.

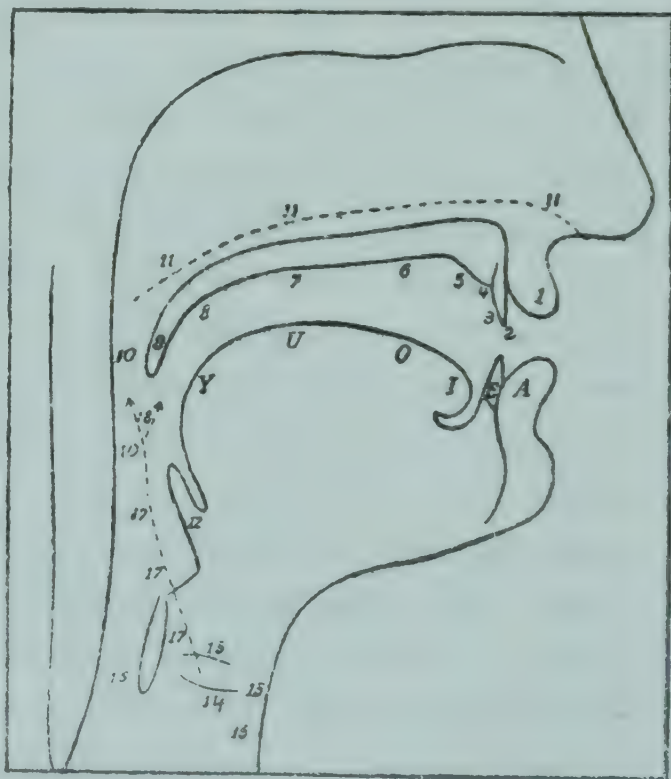
Level vowels are characteristic of the Urdu, but not of English. If one will contrast in the mirror English *o*, and

Positional Names	Names by Formation									
	Stops		Fricatives		Nasals		Aspirates		Trills	
	breath	voice	breath	voice	breath	voice	breath	voice	breath	voice
Labial	p	b	*			m	ph	bh		
			f†	v						
Dental	t	d	s	z		n	th	dh		r
Palatal	ch	j	sh	zh, y		ñ	chh	jh		l
Cerebral	ṭ	ḍ				ṇ	ṭh	ḍh		ṛ
Guttural	k, q	g	kḥ	ain, ḡ		n, ng	kh	gh		

\* h is a breath fricative, with friction now in one part, now in another part of the mouth.

† f and v may be called labio-dentals.

- 1, A lips.
- E lower front teeth
- 2 lower edge of upper front teeth.
- 3 back of upper front teeth.
- 4 gums above upper front teeth.
- 5 arch of palate.
- 6 roof of mouth, hard palate.
- 7 division of soft and hard palates.
- 8 soft palate, or velum.
- 9 Uvula.
- 10 back wall of pharynx.
- 11 nasal passage.
- 12 Epiglottis.
- 13, 14 vocal cords.
- 15 larynx, "A d a m's apple."
- 16 gullet.
- 17 stream of breath.
- 18 where its direction is determined by the uvula.
- I tongue tip.
- O tongue blade.
- U tongue back.
- Y extreme back.



Let B represent the aspirate stream of breath

2 B represent the aspirate stream of breath divided

V represent the voiced stream of breath

2 V represent the voiced stream of breath divided

N represent the nasal passage open.

Breath and a closed nasal passage are assumed in all unless otherwise expressed.

Then of the Stops	Aspirates	Continuants or Fricatives	Nasals
$A + 1 = p$	$(A + 1)^B = ph$	$\frac{{}^2A + 2}{{}_32B} = f$	$(A + 1)^{VN} = m$
$(A + 1)^V = b$	$(A + 1)^{VB} = bh$	$\frac{A + 2}{2V} = v$	$(I + 3)^{VN} = n^5$
$I + 3 = t^1$	$(I + 3)^B = th$	$\frac{{}^4I + 3}{B} = s$	$(U + 7)^{VN} = ng \text{ or } n$
$(I + 3)^V = d$	$(I + 3)^{VB} = dh$	$\frac{I + 3}{V} = z$	Trill <sup>6</sup> $I \pm 3 = r$
$O + 4 = ch$	$(O + 4)^B = chh$	$\frac{{}^3I + 3}{2V} = l$	Flap from
$(O + 4)^V = j$	$(O + 4)^{VB} = jh$	$\frac{O + 4}{B} = sh$	$\frac{I + 6}{V}$ to $I + E = r$
$I + 6 = \ddot{t}$	$(I + 6)^B = \ddot{t}h$	$\frac{O + 4}{V} = zh$	
$(I + 6)^V = \ddot{d}$	$(I + 6)^{VB} = \ddot{d}h$	$\frac{O + 5}{V} = y$	
$U + 7 = k$	$(U + 7)^B = kh$	$\frac{U + 7}{H} = \text{ḵ}h$	
$(U + 7)^V = g$	$(U + 7)^{VB} = gh$	$\frac{U + 7}{V} = \text{ḡ}$	
$Y + 8 = q$			

<sup>1</sup> English t is I + 5 Italian t is I + 3 Turkish t is I + 5, 6

<sup>2</sup> This means the lower lip placed against the upper teeth, that the stream of breath is divided, which also keeps lips and teeth apart.

<sup>3</sup>  $\frac{I + 3}{2B} = \text{Eng. th in thin.}$   $\frac{I + 3}{2V} = \text{Eng. th in thee.}$  but it differs from l in being front divided, while l is back divided.

<sup>4</sup> That is, the tip of the tongue is kept from touching the teeth by the breath.

<sup>5</sup>  $(O + 4)^{NV} = \tilde{n}$ , Punjabi, Spanish  $(I + 6)^{NV} = \eta$ , Punjabi, cerebral  $\eta$ .

<sup>6</sup> That is, a touching and then an opening of that position.



Urdu *o*, he will at once see the difference. All English long vowels have a glide or vanish at the end, when final, and the student must eliminate this from the Urdu vowels, giving them with immobile and tensed organs. Daily Chart practice will secure this. Where English *o* and *u* have protruded and rounded lips, Urdu *o* and *ú* are made with lips spread wide, i.e. drawn back at the corners.

The diphthongs *ai* and *au* are really compounded of  $a + e = ai$ ,  $a + o = au$ , all short sounds.

A CONSONANT is a speech-sound made by the vocal current, when it is stopped or squeezed by a complete or partial closure of the oral passage at one or more given points. This gives us consonants of several classes, stops and continuants; nasals and trills, and a combination of both.

*Voice and Breath.*—If you will lay your fingers on your larynx, or stick them in your ears, hiss *ssss*, and buzz *zzzz*, you will feel a vibration for the latter. That shows a voiced sound. Compare *s z*, *f v*, *sh zh*, eat aid, up ebb, etch edge, oak egg, and see which has the vibration. Compare with the table.

ARTICULATION.—This means the bringing of the organs into the position necessary to make the given sound. It should be quick and definite in assuming the position, and also in releasing it. Every consonant has a normal position, to which there is an on- and off-glide. This off-glide is also called recoil.

The organs of articulation are the lips, teeth, tongue, palate and velum or nasal veil, also called the soft-palate, and, occasionally, the glottis and epiglottis.

*Stops and Aspirates.*—Stop consonants are of two kinds, simple and explosive or aspirate. A certain amount of free breath, over and above that which is used to form the letter, rushes out along with the recoil, and gives it this



aspirated character. Most persons aspirate their initial stop consonants in English. Hold a bit of thread, paper, candle-flame, or hand, a half inch from the mouth as you say paper, and note the puff of breath with the first *p*, but not, or not so much with the second *p*. Compare the *p* in peach, with that in speech, tone with stone, initial and final *ch* in church, Kate and skate, and notice the differences. Some do not aspirate either, but they must learn. All must learn to give it both ways. If you will say *b d j g*, you will not feel the breath. Now if you will make a *p* with the same muscular sensation about the mouth that goes with the *b*, you will get the non-aspirate *p*; and if you will reverse and make a *bh* with the same feeling that accompanies the explosive *p*, really *ph*, you will get the *bh*. So for the *dh*, *jh*, *q̣h* and *gh* sounds.

*Points of Articulation.*—The cardinal articulation points in Urdu are five:—Lip to lip, tongue tip and sides to inside of upper teeth, tongue blade to front of hard palate, tongue tip to palatal arch, and tongue back to velum. Besides this, *h* has its friction in the glottis. So we call these labial, dental, blade-palatal, tip-palatal or cacuminal, often called cerebral, and velar, and *h* glottal. Besides these we have in *f* a labio-dental, where the upper teeth touch the inner edge of the lower lip.

(1) *p* and *b* are formed by closing the lips on the breath or voice vocal current. So with *ph* and *bh*, only the pressure is stronger so that the cavity behind the lips (or other point of stoppage in the case of *th*, *chh*, *ṭh*, *kh*, etc.) is overfull of air, and this rushes out the moment the organs part. Urdu *w* is a bilabial, but differing from our *w* in that the lips are spread at the corners and not rounded, as with us, neither is it rounded at the back of the tongue.

## Cut I.

## Formulae.

$$A + 1 = p,$$

$$(A + 1)^V = b,$$

$$(A + 1)^H = ph,$$

$$(A + 1)^{VH} = bh.$$

*Dentals*



(2) *t* and *d* are pure dentals in Urdu but are not in English. With many English they are pre-palatal, and with others alveolar, that is, on the gums, but in Urdu they are pure dentals, being made by stopping the passage as you press the tongue tip against the back of the upper front teeth. Urdu *th* and *dh* are formed in the same place, only with the explosive action as for *ph* and *bh*. If the tongue draws back enough from the *t* position to leave a central channel, its sides still remaining against the side gums and teeth, we shall get *s*. and, with voice, *z*. If we put the tip forward as for *d*, we get *l* and *n*. Urdu *n* is as when we say *n* in *month*, our *n* is made on the back of the teeth, though in *moon* the *n* is higher up.

## Cut II.

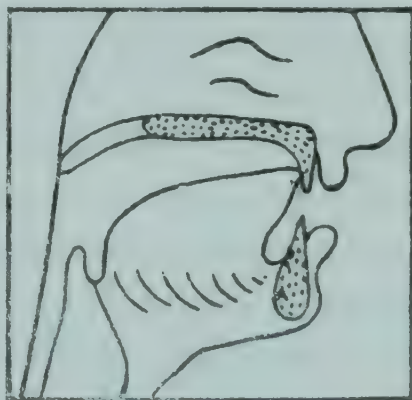
## Formulae.

$$I + 3 = t,$$

$$(I + 3)^V = d,$$

$$(I + 3)^H = th,$$

$$(I + 3)^{HV} = dh.$$



(3) Urdu *f* is not indigenous, but brought in with Persian, and is made by putting the upper teeth against the inner side of the lower lip, and expelling a breath vocal current. So English *v* is made with the same articulation

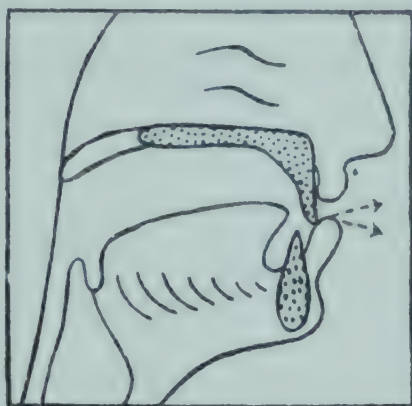


by a voiced current. There is a sound which passes current as *f* made by blowing through the nearly closed and spread lips.

Cut III.

$$\frac{A + 2}{2H} = f,$$

$$\frac{A + 2}{2V} = v.$$



(4) *ch*\* and *j* are simple stops made by pressing the blade (front top) of the tongue against the hard palate, while the tip of the tongue is, incidentally, at the upper teeth. Put on the pressure and you get *chh* and *jh*.

Cut IV.

$$O + 4 = ch,$$

$$(O + 4)^V = j,$$

$$(O + 4)^H = chh,$$

$$(O + 4)^{VH} = jh.$$



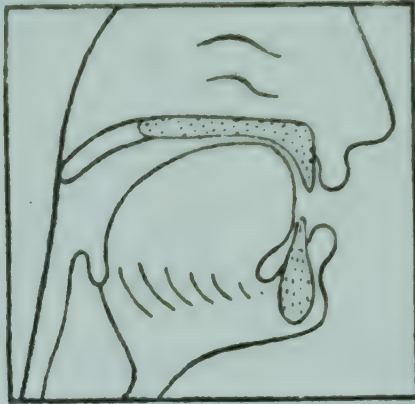
\* Many phoneticians claim that *ch* and *j* are compound sounds. They were probably led into this error because the sounds are not heard in French and German, and they were led to analyse them as compounds of *tsh* and *dzh* in order to explain them. All nations that have them have heard them as simple sounds. The position is a cardinal one, because it has its complement of a nasal, *ñ*, and two continuants *sh zh*, and also a lateral *î*. The difficulty has been in the inability to hear the difference between a closed *ch* and a *t*, a closed *j* and a *d*, so that *kachcha* is usually Anglicized *katcha*. The vital characteristic of *ch* and *j*, *sh* and *zh* is that the friction of the passing current is over the side gums, as well as in the centre. As compared with *s*, *sh* is made by a wide flat current, while that of *s* is round and deep.

Release the tongue slightly from the *ch* position and pass your vocal current and you get *sh* and *zh*. If you will now bend the tip of your tongue still further downward, you will get the sound of *y*. It is unfortunate that we do not use *c* for this sound rather than *ch*.

Cut V.

$$\frac{O + 4}{H} = sh,$$

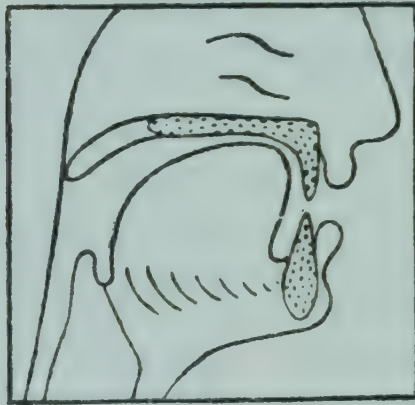
$$\frac{O + 4}{V} = zh.$$



Sh.

Cut VI.

$$\frac{O + 5}{V} = y.$$



s

(5) *t* and *d* are cacuminals, high palatal, stop consonants. As a preliminary to their formation it is necessary to drop the tongue very low at the back, and then it can be easily put in the right position. Hindi uses an *l*, *ṇ* and *ṣ*, formed in this position, as well as the *ṛ* which we have in Urdu. To form this draw the lips back at the corners, put the tip of the tongue almost to the roof of the mouth, widen out the sides of the tongue till they press hard against the sides of the palate and teeth, from about the second bi-cuspid, let the vocal current flow over the retracted tip and then flap it down quickly so that the tip comes down



below the lower gums. It may be called an “inverted flap consonant,” but the tongue is nearer perpendicular at the front than inverted.

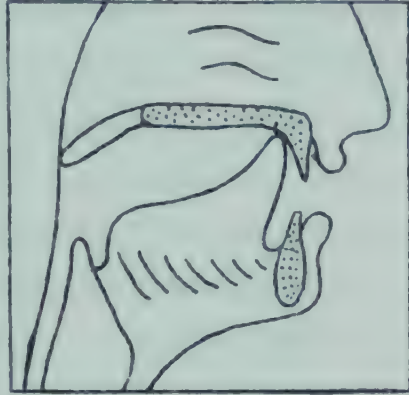
Cut VII.

$$I + 6 = \text{t},$$

$$(I + 6)^H = \text{th},$$

$$(I + 6)^V = \text{d},$$

$$(I + 6)^{VH} = \text{dh}.$$



(6) *k* and *g* are simple velar stops. More air pressure gives us *kh* and *gh*. If you permit your tongue to open slightly from the *k* position and then pass a breath vocal current through, you will get *kh*. Voice this and you have the *gh* “ghain,” *ġ*, sometimes written *g*.

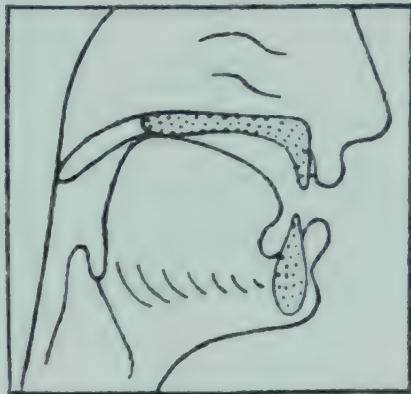
Cut VIII.

$$U + 7 = \text{k},$$

$$(U + 7)^V = \text{g},$$

$$(U + 7)^H = \text{kh},$$

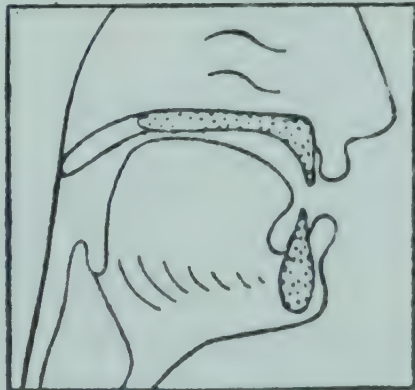
$$(U + 7)^{VH} = \text{gh}.$$



Cut IX.

$$\frac{U + 7}{H} = \text{kh},$$

$$\frac{U + 7}{V} = \text{ġ}.$$



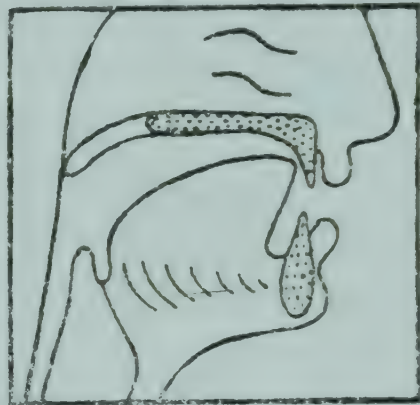
(7) *r* is a tip dental trill, and often has but one flap, rather than many as the real trill has. Some have great difficulty in making this. It would seem that it is caused by a current of voice, or breath, passing over a point that is so relaxed that it is blown forward and back by the current. The tongue must be tensed up to with a half inch of the tip, but that must be wholly relaxed. To do this bite the tongue on the sides just behind the tip, fix the attention on those points, as they press against the side teeth and then force the current over the tip. If this does not accomplish it, practising with a mirror, the words *threer*, *through*, *thirrt*, *dirrt*, and compelling the tongue to touch the teeth for the *t*s and *d*'s, without any thought of the *r*, will eventually result in a trill.

Cut X.

$$\frac{I + 3}{H} = s,$$

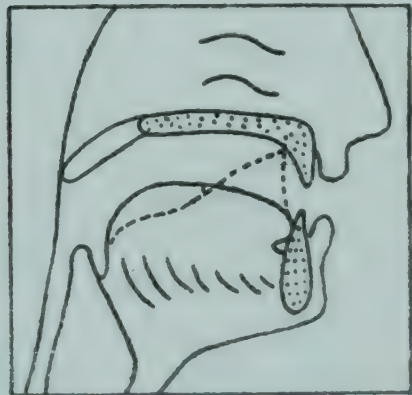
$$\frac{I + 3}{V} = z,$$

$$\frac{I + 3}{V} = r.$$



Cut XI.

$$\frac{(I + 6)}{V} (E + I)^v = r.$$



(8) *'Ain* and *Hha* are two letters that have come from the Arabic, but their sounds along with those of the *toe*,

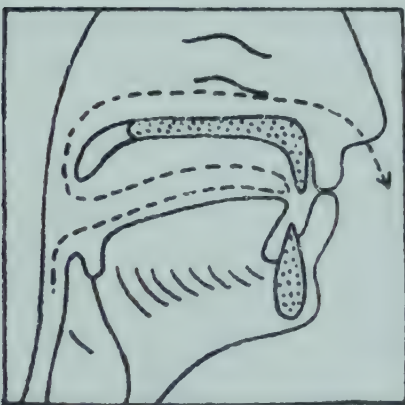
*zoe*, *swad*, *zwad*, have fortunately been lost. The 'ain (') often modifies the succeeding vowel. It is probably an epiglottal fricative, like the contented blat of the water-buffalo, and *Hha* is its breath twin. *Hha* has a vowel value in words like *subh*, *sulh*, *fath* but is usually like *h*.

(9) *h* is a glottal breath continuant, though frequently modified by the succeeding vowel. As a final it is rather puzzling. Hold your hand close to the mouth, and say *hit*. Note how the breath strikes the hand for *h* in *hit*. Reverse it and make it give the same result when you say *tih*. Frequently its value in Urdu print is to indicate a higher pitch for the syllable which it closes, as in *rāh*, way, *rahnā*, to stay.

(10) *m*, *n*, *ng* are nasals corresponding to the positions for *b*, *d*, *g*. The nasals of the stop positions *ḍ* and *ḡ* (*ṇ* and *ṅ*) are not used in Urdu. These are formed by holding the stop position indicated, and at the same time opening the nasal passage, when the sound passes out that way. Holding the nose soon brings a nasal to an end.

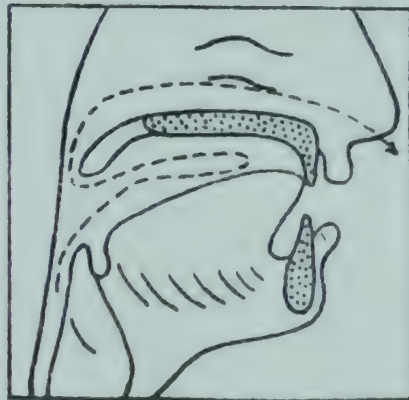
(11) *l* is called a lateral, or divided, consonant, because the vocal current flows off at either side of the tongue. The tongue should be in the position for *d*, tip and sides

Cut XII.



$$(A + 1)^{VN} = m.$$

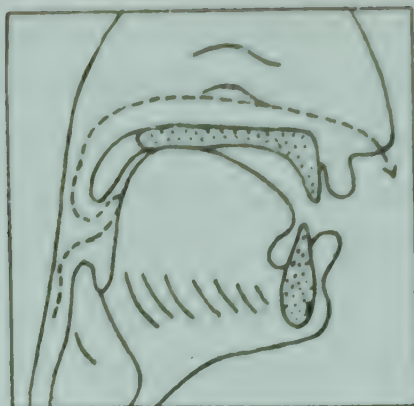
Cut XIII.



$$(I + 3)^{VN} = n.$$



Cut XIV.  
 $(U + 2)^{VN} = ng.$



against the teeth, but openings at the sides farther back. In English, final *l*, *m*, *n*, *ng* and *r*, for those who sound it at all, have a peculiar downward glide at the end of a sentence, and many bring this glide, along with all their other English peculiarities, into Urdu. They are as a result frequently misunderstood.

(12) *n*, or *nun gunna*, is the equivalent of the “French *n*,” which is sometimes called “a nasal *n*.” As all *n*’s are nasal, however, the designation is not permissible, particularly as it is often not really an “*n*” at all. It is a modification of the vowel sound, caused by having the nasal passage open. One must learn to distinguish carefully between *hai* and *hai<sub>n</sub>*, *á* and *á<sub>n</sub>*, *o* and *o<sub>n</sub>*, etc. It would be more correct to print it *haĩ*, *ã*’, *õ*, than, *hai<sub>n</sub>* *á<sub>n</sub>*, *o<sub>n</sub>*, but the latter is the commoner way. Before consonants, *nun gunna* takes a consonantal value according to the following consonant. *Sánp* is, and should be spelled, *sámp*; in *phenknā* it has the force of *ng*, as in English *finger*, as distinguished from *ng* in *singer*.

(13) *Table of English Consonants.*

	Stop.	Nasal.	CONTINUANT OF FRICATIVE.		
			Central.	Lateral.	Trill or Flap.
Lip to lip ..	p b	m	wh w	..	..
Lip to teeth ..	..	..	..	f v	..
Tip tongue to teeth..	..	..	..	th <sup>1</sup> dh <sup>2</sup>	..
Tip to prepalate ..	t d	n	s z	l	r
Blade tongue to palate	ch j	ñ <sup>3</sup>	sh zh <sup>4</sup>	..	r <sup>5</sup>
Back tongue to velum	k g	ng	..	..	r <sup>6</sup>
Glottal ..	..	..	h	..	..

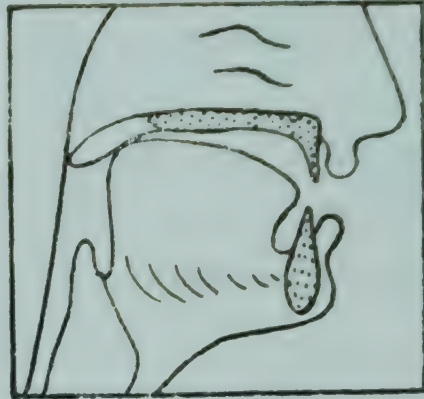
*Table of Urdu Consonants.*

	Stop.	Explosive or Aspirate.	Nasal.	CONTINUANT OR FRICATIVE.		
				Central.	Lateral.	Trill.
Labial ..	..	..	..	..	..	..
Lip to lip ..	p b	ph bh	m	w	..	..
Labio-dental ..	..	..	..	..	f	..
Lip to teeth ..	..	..	..	..	..	..
Dental ..	..	..	..	..	..	..
Tip to teeth ..	t d	th dh	n	s z	..	r
Palatal ..	..	..	..	..	..	..
Blade to palate..	ch j	chh jh	(ñ) <sup>7</sup>	sh zh	l	..
Cacuminal ..	..	..	..	..	..	..
Tip to roof ..	ṭ ḍ	tḥ dḥ	(ṇ) <sup>7</sup>	..	(l) <sup>7</sup>	ṛ
Velar ..	..	..	..	..	..	..
Back to velum..	k g	kh gh	ng	kḥ gḥ	..	..
Glottal ..	..	..	..	h	..	..

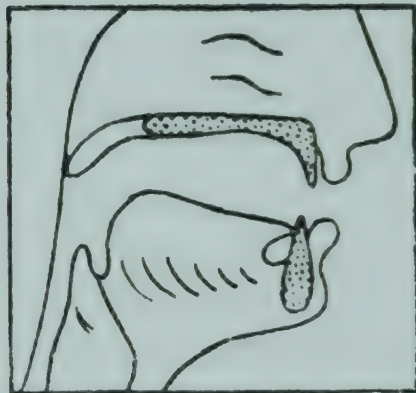
<sup>1</sup> Thin.    <sup>2</sup> The.    <sup>3</sup> Cañon.    <sup>4</sup> Vision, rouge.    <sup>5</sup> Raw.    <sup>6</sup> Are.<sup>7</sup> Not recognised in Urdu but in other dialects.

Transliterations of English words are interesting as showing how our sounds are heard. *Tika!* shows our *t* is more like the high *t*. So *dák!ár*, *bút* *Iskúl* shows their inability to start with a double consonant. *Syce*, *gharry*, *godown*, and *charpoy* seem to indicate lack of ability, on the other side, to hear well.

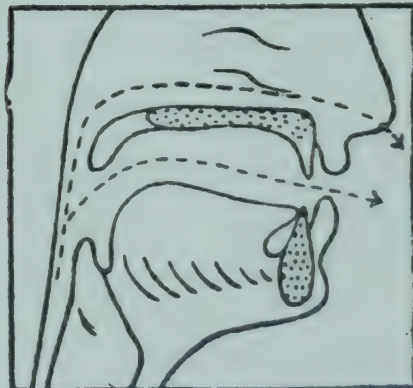
Cut XV.  
 $X + 8 = q$



Cut XVI = á.



Cut XVII = á<sup>N</sup> = án.





DOUBLING CONSONANTS.—While we have many consonants doubled in English spelling, they are seldom if ever both pronounced, unless the word be a compound one. In *hitting* the *tt* indicates the preceding vowel is short. In *wholly* as distinguished from *holy*, the *ll* should be sounded as in mill-lock. When we say hillock comparing it with mill-lock, we note the difference. So in re-case and book-case. A little attention will make the matter clear. In Urdu doubled stop consonants, the first is formed by the on-glide, and the second by a new impulse as the off-glide takes place. In continuants as in *billi*, cat, a new impulse interjected right into the first *l*, gives the second *l*, and the beginning of the second syllable. In *achchhá*, the closing of the tongue for *ch* gives the untrained ear the effect of a *t*, but it is not, and it follows the preceding description of a doubled stop formation.

SYLLABLES.—A syllable is the least measure of speech, and is made by a single impulse of the voice. The Urdu grammarians, following Arabic rules, teach that every syllable begins with a consonant, but it is not so in Urdu. The real syllabication is *baṛ-á*, *likh-á*, *lí-á*, which last though usually spelled *liyá*, never sounds the *y*. Every Urdu syllable has a vowel, even though, as in *subh*, the vowel is indicated by *h*, as it never recognises syllabic consonants such as our *l*, *m*, *n*, in words like hidden (*hidn*), prism (two syllables), evil (*evl*), neither does it have the obscure sounds that occur in our final syllables, but it brings out clearly the distinction between short *a*, *i* and *u*. However, Arabic spelled words *fasl*, *ism*, *qabr*, have two syllables since the Indian cannot pronounce them in one, as does the Arab.

ACCENT.—Many insist that Urdu has no accent, but this is quite untrue. Its accents are not so obvious to us as

those of English, but they are none the less evident. It is rather that the range of pitch in Urdu is much less than in English, but it is a mistake to deny it. All words that end with a long vowel followed by a consonant take the accent, or stress, on this last syllable,\* or if it has a short vowel followed by two consonants it takes the accent, *pasand*, *dúkán*, though some say *pasand*. If it is not on the ultima, it reverts till it finds a long syllable. The stressed syllable of an infinitive retains the stress through all its derivatives, as *utarná* and *utarnewálián*, with only secondary accent on the *wá*. Foreign words do not always conform to these rules, as we have *Khudá* with accent on now the first and now the last syllable. So other words, as *judá*, *sazá*.

**RHYTHM.**—The rhythm of Urdu is vastly different from that of the English. Rhythm is that peculiar rise and fall of pitch which characterises the sentences of every language. It might be called the sentence tune, or melody. It is the speaking of Urdu in the English rhythm, and vice versa, that makes our best efforts seem ridiculous.

Speak the sentence “He was seated” and compare its rhythm with “He seated was,” — — — and — — — and further note that its Urdu equivalent has nearly the rhythm of the latter, *wuh baiṭhá thá*, — — — Practice in humming out English rhythms will be the best aid to catching Urdu rhythm. Begin with short sentences, and when they are well in hand, go to longer ones.

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\* *Hawá*, wind; *dawá*, medicine; *balá*, calamity; *daryá*, river; are accented also on the final syllable.



INTONATION.—The tonal system of the Chinese is an adaptation of their language to the necessity of the case. They can make only 400 or 500 syllables, so they have to give each syllable many meanings, and they make themselves intelligible by putting these in different pitches. In English we have two “tones,” the literal and the metaphorical. The second has the higher pitch. We call a man a bear, or a sheep, but we put it in a higher pitch than when we speak of the quadruped. If we call a woman a cat, it is not in the level tone, but the higher, the metaphorical. So when we put “a glass on the table,” as compared with putting “a motion on the table,” the latter is higher. Does this run through the whole language? Urdu has a trace of tones in those syllables that have their higher pitch indicated by *h*, *rahná*, *sahná*, *kahná*, as compared with *kaisá*. So we find the higher pitch in *tumhen*, *unhen*. We have both spellings in *thahrná*, and *thairná*, to stop. Further than this some one else should investigate.

PERSONAL AND NATIONAL DIFFICULTIES.—Occasionally a person goes to India who is tongue-tied, and must find the *t* and *d* class of sounds impossible. A simple operation will solve the difficulty, but it must be done by a skilled surgeon.

National difficulties arise from a tendency that some have to slur a final *r*. This must be carefully avoided, and such words as *dúr* be given as they ought to be, not like English doer. Some have the tendency to nasalise all vowels, making no difference between *hai* and *haiṇ*. This must be carefully corrected. All our tendency to import our own sounds into Urdu must be studiously overcome.

A GOOD EAR.—Few adults have this by nature, but it can be acquired by a painstaking following of the Charts.



GESTURES.—A study of these should be made so as to be able to understand and to use them.

CLICKS.—The sound that we use for calling a dog or starting a horse, is used in India to stop a horse. They have other clicks for driving animals and some for expressing emotion. Learn them.

#### ROMANISATION.

The representation of Hindustani sounds with English, or Roman letters, is a rather simple process. The Roman alphabet with simple diacriticals is much more suitable for Hindustani, than it is for English. The consonants have but single values, and there are vowels enough to cover all the vowel sounds of the Urdu language, and we are not compelled, as in English, to make five vowel signs do duty for sixteen sounds. The long vowels, *á, e, í, o, ú*, have the same value, almost, as in Italian, while the short, *a, i, u*, are really the short sounds of *á, í, ú*. The diphthongs *ai* and *au* are slightly different, but not hard to get.

The consonants offer more difficulty. Those sounds which do not occur in English should be carefully heard before they are committed to writing, or the pupil is permitted to read them. It must be noted that none of the sounds is exactly the equivalent of that sound which the same letter represents in English. Consequently one must be alert to discover exactly what they do stand for. The distinction between the single consonants and the doubled ones, between those alone and with the *h*, as *p* and *ph*, must be carefully appreciated, but particular attention must be given to the mastery of the two sets of “*t*’s,” as they are very distinct from each other and from the English sounds. Those that are unmarked are almost the same as the Italian letters, but those with the dot under, *ṭ, ḍ, ṭh, ḍh, r*, are quite

different from our sounds, though our *t* is heard by the Indians as “*ṭ*.”

The spelling *ba’d* shows Arabic ain thus (’).

In the prevailing method of romanising, as shown in the New Testament, a few forms occur, without sufficient justification, and are to be explained from a misapprehension of the Urdu spelling, as taught by native grammarians, or a too slavish adherence to transliteration of Urdu, Persian or Arabic spelling, rather than a representation of sound. The most glaring of these errors is in the introduction of *y* in such words as *áyá*, *diyá*, *liyá*, *liye*, *diye roṭiyán*, *choriyán*, although the *y* is not sounded, save by newly arrived foreigners, and the words are pronounced *áiá*, *díá*, *líá*, *líe*, *díe*, *roṭián*, *chorián*. But, because the munshis teach, following Arabic rule, that a syllable cannot begin with a vowel, they say the *y* here found in the Urdu character is a consonant, though it never has its consonantal value in their pronunciation. We have ruled it out at first and largely in the book, though afterward permitted, as a concession to custom.

In Mat. 15: 19 we find two ways of spelling, *choriyán* and *gawáhíán*, the final syllables *ían*, of which the latter is preferable.

The numerals *bárah*, *terah*, etc., are ended with “*h*,” although it is not sounded, but it persists in the declined form, *bárahon*, so *jagahon*, and so it seems better to retain it. Certain Arabic spellings, pedantically imported into Urdu, are retained in the Urdu N. T. as, instead of *bil* and *fil* we have *bilkull*, *fi’l haqiqat*, where the (’) indicates an anomalous and unpronounced *aleph*. *Darkhwíst*, for a word properly pronounced *darkhást*, is justified by its Persian spelling, although no one proposes “*khwud*” or “*khwushí*.” So we find a word pronounced “*sámp*” transliterated, not spelled, *sánp*.



Possibly “*pínw*” and *gánw* are pronounced as printed, but it seems as if *píon* and *gáon* would be better.

In the case of the N. T. proper names, it may be that it was intended to accent them on their last syllable, but no rule is apparent, as they conform neither to Greek nor to English accent.

This transliteration of foreign words instead of conforming them to Urdu standards will, in due time, bring roman Urdu into the same miserable case as that in which we find English spelling.

There is a strong prejudice in the minds of many against the use of roman by beginners. It is well said that they who begin to read roman never get a good pronunciation. This is often true, but it need not be so, although it is likely to be. That there is danger in the use of roman is easily seen, but that there are advantages is quite as manifest. The advantage is that the pupil is enabled to remember more easily and to recall by the use of roman. The danger lies in the fact that he is sure at first to give old values to these letters and so mispronounce the Urdu words. We see what we are used to seeing, and when we see *thá*, for example, we wish to pronounce it as *th* in *thin* or in *thine*, we are not sure which, but after hearing the teacher say it is not *t*, it is *th*, we pronounce it as *th* in *thin*. or perhaps we make no difference between *tí* and *thí*, just as in English we pay no attention to it in *Thames*. When a pupil begins reading the character, he is held up by its strangeness, so that the teacher usually has to pronounce it for him before he can utter it himself. Thus he gets the sound in his ear before he speaks it, but if he begins by reading roman, he recognises the letters at once and, strong in this consciousness, he calls them by their English values, and all unknown to himself makes an appalling mess of it.



Then when he talks, he is astonished that "the people do not understand their own language."

The remedy is obvious. Let him read nothing that he has not previously memorised by ear and let him continue to study to differentiate such words as *átá* and *átá́*, *pata*, *patla*, *paṭṭha*, and *phaṭá*, both by ear and tongue, and in a six months he will have mastered pronunciation, regardless of whether it be in roman or in character. No, the trouble is not in reading roman, it is in failure to train the ear to hear.

# CHART FOR PRONUNCIATION EXERCISES No. 1.

(The teacher should point to each sound before he utters it.)

á	e	o	ú	a	i	u	ai	au
آ	یے	و	وُ	ا	ی	و	اے	او
á	ē	í	ó	ō	ú	ū	ai	au
آں آ	یے	یہ	و	و	وُ	وُ	اے	او
átá	átí	áte	átí	áo	áyá	ái	ái	hai
آتی آتا	آتی	آتی	آتی	آ	آیا	آئی	آئی	ہیں
dená	detá	dete	detí	de	dí	de	dē	dho
دینا	دیتا	دیتے	دیتی	دو	دی	دے	دے	دھو
jána	játá	játí	játe	já	jáo	jáe	jáe	jáyá
جانا	جاتا	جاتی	جاتے	جا	جاء	جائے	جائے	جایا
gayá	gayí	gaye	gayí	gáe	gáe	gáe	gáe	thí
گیا	گئی	گئے	گئیں	گائے	گائے	گائے	گائے	تھی

# PRONUNCIATION CHART No. 2.

(The first two or three months let the teacher first point to, then utter the sounds.)

tù تو	to	dù دو	do	dono دونو	bas بس	kis کس	kaun کون	kā کا	kān کان	kána کانا	khána کھانا
thou	then	two	both	stop!	whose	who	of	caw	one-eye	food	
ká کا	ke کے	kí کی	ko کو	gás گاس	gás گھاس	paká پکا	patá پتا	pattá پٹھا	phaṭá پھا	phatṭá پھٹا	
of	of	to	gas	grass	cooked	strong	trace	leaf	youngster	torn	tearing
tatti تتی	tatti تتی	thatṭi تھٹی	thatṭhá تھٹھا	bari بری	bari بری	bari بری	bharí بھری	barhí برھی	der دیر	dher دھیر	derh دیرھ
warm	screen	ward	joke	full	big	filled	grown	late	pile		
khará کھڑا	khará کھڑا	kará کڑا	kará کڑا	burá بڑا	bhúrá بھوڑا	búrha بوڑھا	búra بوڑا	káhin کاہن	kahí کاہی	kahin کاہن	
standing	genuine	bracelet	bran	evil	blanket	old	sawdust	priest	said	said	somewbere



deke

دیکے

dekhke

دیکھکے

dekhe

دیکھے

galla

گلا

galá

گلا

galla

غلا

dabí

دبی

dibbí

ڈبی

mihnat

محنت

minnat

منت

minat

منت

having given

having seen

seen

flock

neck

grain

buried

box

labour

entreaty

minute

mittí

míthí

mítí

sát

sáth

sáth

bachhe

bachche

bág

bhág

bágh

bág

مٹی

میٹھی

مٹی

سات

ساتھ

ساتھ

بچے

بچے

باگ

بھاگ

باگھ

باغ

earth

sweet

shut (eyes)

seven

with

sixty

escaped

children

bridle

flee

lion

garden

bahs

bahtá

kaisá

kahtá

kahná

re

ráh

má

máh

já

jáh

babut

pahunchná

بحث

بہت

کیسا

کہتا

کہتا

راہ

رہتا

ما

جا

جاہ

بہت

پہنچنا

dispute flowing what sort?

speaking to

speak

r

ma

month

go

rank

much

to arrive

# PRONUNCIATION CHART No. 3.

Khudá God	khud self	kháliq Creator	Agá Khán	báğ garden,	báğí rebel	bagair except	wağaira etc.
خدا	خود	خالق	آغاخان	باغ	باغی	بغیر	دیگرہ
Ġází Khán	gol crowd	gusse angry	gáib hid	khidmat service	khána room	kháss special	gam grief
غازی خان	غول	غصہ	غائب	خدمت	خانہ	خاص	غم
gamín sorrowful	garíb poor	gurba poor (pl.)	galat mistake	gulám slave	gauga noise	qaul promise	faqír 'mendicant'
غمگین	غریب	غربہ	غلط	غلام	غوغہ	قول	فقیہ
qism kind, sort	qasam oath	qaraz debt	Qurán	qalam pen	qaid-khána jail		
قسم	قسم	قرض	قرآن	قلم			قیدخانہ

use to him use from him ; use use to any one, stories

اُس سے اُس سے ہم میں تم میں

men in men rain, mouth men in men rain, mouth

میں میں منہ منہ



## Homonymic Sentences for Pronunciation Exercises.

- |  |  |
|--|--|
| <p>1. Wuh átá hai.<br/> <i>He is coming.</i><br/> Wuh átá hai.<br/> <i>That is meal (of wheat).</i></p>  | <p><i>He is one-eyed.</i><br/> Wuh khána hai<br/> <i>That is the compartment.</i></p>  |
| <p>2. Yih rotí hai.<br/> <i>She (this one) is crying.</i><br/> Yih rotí hai.<br/> <i>This is bread.</i></p>  | <p>7. Wuh barí hai.<br/> <i>He (She) is free.</i><br/> Wuh barí hai.<br/> <i>She is big.</i><br/> Wuh bharí hai.<br/> <i>She (It) is full.</i><br/> Wuh barhí hai.<br/> <i>She has grown, increased.</i></p> |
| <p>3. Wuh árá hai.<br/> <i>That is a saw.</i><br/> Wuh árí hai.<br/> <i>He is obstinate.</i><br/> Wuh á rahí hai.<br/> <i>She is coming.</i></p>   | <p>8. Yih khá lí hai.<br/> <i>(He, or, She) has eaten this.</i><br/> Yih kháli hai.<br/> <i>This is empty.</i><br/> Yih kálí hai.<br/> <i>This (feminine) is black.</i></p>                                  |
| <p>4. Yih dál hai.<br/> <i>This is pulse.</i><br/> Yih dál hai.<br/> <i>This is a branch.</i><br/> Yih dhál hai.<br/> <i>This is a shield.</i></p> | <p>9. Wuh gol hai.<br/> <i>He (or, That) is round</i><br/> Wuh gol hai.<br/> <i>That is a crowd</i></p>  |
| <p>5. Wuh ghore á rahe hain.<br/> <i>Those horses are coming.</i><br/> Wuh gore á rahe hain.<br/> <i>Those whites (soldiers) are coming.</i></p>   | <p>10. Ġul kyún kiyá ?<br/> <i>Why did you put it out (lamp) ?</i><br/> Ġul kyún kiyá ?<br/> <i>Why did you make a noise ?</i></p>   |
| <p>6. Wuh kháná hai.<br/> <i>That is dinner.</i><br/> Wuh káná hai.</p>  |  |

11. Note the difference between the sounds of the contrasted English and Urdu words.

Málí, gardener	.. Molly.	Hai, is	.. High.
Bíllí, cat	.. Billy.	Ek, one	.. Ache.
Kar, do	.. Cur.	Sach, truth	.. Such.
Par, on	.. Purr.	Milí, got	.. Milly.
Dúr, far	.. Doer.	Mez, table	.. Maize.
Dák, post, mail	.. Dock.	Sáis, groom	.. Syce.
Peṭ, belly	.. Pate.	Fáram, corruption of form.	
Pit, bile	.. Pit.	Púr, as Núrpúr	.. Poor.
Ho, be	.. Hoe.	Lo, take	.. Low.
Pul, a bridge	.. Pull.	Do, give	.. Dough.

### Doubled Letters.

- |  |   |
|--|---|
| <p>12. Yih merá galla hai.<br/> <i>This is my flock.</i><br/>         Yih merá galá hai.<br/> <i>This is my neck.</i><br/>         Yih merá galla hai.<br/> <i>This is my grain.</i></p> <p>13. Larḳá letá hai.<br/> <i>The boy takes (it) or is taking it.</i><br/>         Larḳá letá hai.<br/> <i>The boy is laid down.</i></p> <p>14. Is ko do dená.<br/> <i>Give him two.</i><br/>         Is ko dho dená.<br/> <i>Wash this.</i><br/>         Is ko duh dená.<br/> <i>Milk this (cow).</i><br/>         Is ko dho dená.<br/> <i>Carry this away.</i></p> | <p>15. Mere pás khará hai<br/> <i>I have the genuine.</i><br/>         Mere pás khará hai.<br/> <i>He is standing by me.</i><br/>         Mere pás kará hai.<br/> <i>I have a bracelet.</i><br/>         Mere pás kará (Punjabí) hai.<br/> <i>I have the bran (of gram).</i></p> <p>16. Yih 'aurat khátí hai.<br/> <i>This woman eats.</i><br/>         Yih 'aurat káttí hai.<br/> <i>This woman spins.</i><br/>         Yih 'aurat káttí hai.<br/> <i>This woman bites.</i></p> <p>17. Larḳe deke gaye.<br/> <i>The boys gave and went.</i><br/>         Larḳe dekhke gaye.<br/> <i>The boys saw and went.</i></p> |
|--|---|

- Larke dekhe gaye.  
The boys were seen.
18. Pata mujh ko do.  
Give me the information.  
Pattá mujh ko do.  
Give me the leaf.  
Paṭṭá mujh ko do.  
Give me the lease.  
Paṭṭhá mujh ko do.  
Give me the young one.  
Merá kaprá phaṭá hai.  
My garment is torn.  
Merá kaprá phaṭṭá hai.  
My garment is tearing.
19. Yih bakrá merá bakhrá hai.  
This he-goat is my portion.  
Khudá khálíq hokár  
khud hamáří khidmat  
kartá hai.  
God although (lit. being)  
Creator does himself  
serve us.
20. 'Auraten sáth hain.  
The women are along.  
'Auraten sát hain.  
There are seven women.  
'Auraten sáth hain.  
There are sixty women.
21. Wuh "gol" kahtá hai.  
He says "gol" (round).  
Wuh "gol" kahtá hai.  
He says "gol" (crowd).  
Wuh "ghol" kahtá hai.  
He says "ghol" (dissolve).
22. Wuh chízen gharon men  
paří rahín.  
Those things were lying  
in the houses.  
Wuh chízen gharon men  
paří rahín.  
Those things were lying  
in the water jars.  
Wuh chízen garhon men  
paří rahín.  
Those things were lying  
in the forts.
23. Ismit Sáhíb daure gaye  
hain.  
Mr. Smith has gone to  
camp (itinerating).  
Ismit Sáhíb daure gaye  
hain.  
Mr. Smith has gone running.
24. Ádmí chhappar men  
baiṭhá thá.  
A man was sittiny (lit.  
seated) in the hut.  
Ádmí chhappar men  
baiṭhá thá. (P)  
A man was sitting in the  
pond.  
Ádmí chhappar men  
baiṭhtá thá.



- A man was sitting in the hut (yesterday).*  
 Note that it is “*baithá* *thá*,” not “*baithá tá*,” nor *baitha tá* but *thá*.
25. *Us ne barí minnat kí thí.*  
*He pleaded very hard.*  
*Us ne barí mihnát kí thí.*  
*He worked very hard.*
26. *Wuh gayí hai.*  
*She has gone.*  
*Wuh gayí hain.*  
*They (women) have gone.*  
*Wuh gaye hain.*  
*They (men) have gone.*  
*Wuh gáe hai.*  
*That is a cow.*  
*Wuh gáe hain.*  
*Those are cows.*
27. *Wuh kahán pará hai ?*  
*Where is it (or, he) lying ?*  
*Wuh kahán parhá hai ?*  
*Where did (you) read it ?*
28. *Wuh thattí hai.*  
*That is the “thatti”—*  
*outcaste quarter (Pun-*  
*jab).*  
*Wuh tatti hai.*  
*That is a screen (privy,*  
*latrine).*
- Wuh tattí hai (P).*  
*That is warm.*
29. *Us ne dharí darí par dharí.*  
*He put the 10-lb. weigh*  
*on the carpet.*  
*Káf aur Qáf men kyá farq hai ?*  
*What is the difference be-*  
*tween k and q ?*  
*Ham Khudá ke ham-*  
*khidmat hain.*  
*We are God's co-workers.*  
*Us kí qabr kí khabar dení cháhiye.*  
*One ought to give news of*  
*his grave.*
30. (a) *Bát* Thing, matter,  
*res.*  
*Bhát* Rice, boiled.  
*Bát\** Path, way.  
*Bhát\** A bard.
- (b) *Bág* ... Rein.  
*Bhág* ... Fortune ;  
 (verb), Run.  
*Bág* ... Garden.  
*Bágh* ... Tiger.
- (c) *Tárik* ... Dark, night.  
*Tahrík* ... Instigation.  
*Tárikh* ... Date (as of  
 month).

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\* Not in frequent use.

- (d) **Torí** .. Torn.  
**Thorí** .. A little.  
**Torí** .. Turnip like plant.
- (e) **Battí** .. Wick, lamp.  
**Baṭí** .. Twisted.  
**Bhaṭí** .. Furance.  
**Baṭṭí** .. Small weight.
- (f) **Korí** .. Score, twenty.  
**Korí** .. New, unused.  
**Korhí** .. A leper.  
**\*Korhí** .. An alley.
- (g) **Sáre** .. All.  
**Sáre** .. Let him burn (P).  
**Sáṛhe** .. 1/2 more than.
- (h) **Kírá** .. Worm, insect.  
**Khírá** .. Cucumber.  
**Kírhá\*** Wormy.
- (i) **Parí** .. A fairy.  
**Paṛhí** .. Read (past part.).  
**Paṛí** .. Lying, recumbent (fem. part.).  
**Pharí\*** .. Buckler.
- (j) **Der** .. Lateness.  
**Deṛh** .. One and one half.  
**Dher.** .. Pile, heap.
- (k) **Dáná** .. Wise.  
**Dána** .. Grain.
- (l) **Síná** .. To sew.  
**Sína** .. Breast.
- (m) **Us se lá** Bring it from do. him.  
**Use lá do** Bring and give it.
- (n) **Ham men** In us.  
**Hamen** To us.  
**Tumhen** To you.  
**Tum men** In you.
- (o) **Bachcha** Child.  
**Bachá** .. Escaped.  
**Kám** .. Work.  
**Khám\*** Immature.
- (p) **Banná** .. To be made.  
**Baná** .. Is made.  
**Kam** .. Little.  
**Kham** .. Curved.
- (q) **Burá** .. Evil.  
**Bhúrá** .. Brown, earth colour.
- Búrhá** .. Old.  
**Búrá** .. Sawdust.
- (r) **Bherí** .. Ewe, sheep.  
**Beṛí** .. Boat, hand-cuff.
- Berí** .. Punjab plums.  
**Berhí\*** .. Crooked.  
**(Terhí).**

*Merí búrhí bherí bhúrí berí men berhí berí ke bare bure patte khá rahí thí.* My old ewe was eating the very bad leaves of the crooked "ber" in a brown boat.

(s) Ká	.. Of.	(t) Rá	.. Name of r.
Káh	.. Grass.	Ráh	.. Way, path.
Já	.. Go.	Má	.. Mother.
Jáh*	.. Grandeur.	Máh	.. Month.

It will be well if the munshi puts these single words (the last thirty or so) into simple sentences.

*A few most necessary imperatives, objects and adverbs, verb always last.*

bring	.. láo	enough	} .. bas; baskaro
give	.. do	stop it	
take hold	.. pakaro	look out!	.. khabardár!
take	.. le lo	come	.. áo
look at	} .. dekho	go	.. jáo
see		speak	.. bolo
lift up	} .. utháo	eat	.. kháo
pick up		drink	.. pío
make	.. banáo	hurry up	} jaldí karo
send	.. bhejo	make haste	
put	} .. rakkho	pass, i.e.	} .. dikháo
place		serve	
fetch	.. le áo	make ready	.. taiyár karo
having given	de áo	dinner	.. khána
come		breakfast	.. házrí
wait	} .. tahr jáo	early break-	} chhotí házrí
stop		fast.	
close	} .. band karo	"little break-	
shut		fast"	
sit down	.. baitho	tiffin	.. tiffin

\* Not in frequent use.



tea	.. chá	in the room	.. k a m a r e
water	.. pání		men
milk	.. dúdh	in the house	.. koṭhí men
meat	.. gosht	in the store room	godám men
box, trunk	.. sandúq	in this room	.. is kamare
luggage	.. asbáb		men
bedding	.. bistar	in that room	.. us kamare
coat	.. koṭ		men
hat	.. ṭopí	from that room	us kamare
clothes	.. kapre		se
shoes	.. júte	on the table	.. mez par
money	.. rúpae	slowly	.. áhista
carriage	.. gáří	carefully	.. kh a b a r-
chair	.. kursí		dáří se
table	.. mez	this direction	.. is taraf
book	.. kitáb	that direction	.. us taraf
vegetables	.. sabzí	in the verandah	barámda
bread	.. roṭí		men
butter	.. makkhan	in the cupboard	a l m á r í
sugar	.. misrí, chíní		men
house	.. koṭhí, ghar	from the house	koṭhí se
city	.. shahr	from the station	sṭeshan se
post office	.. dák-khána	from the shop	.. dúkán se
bath	.. gusl	to the city	.. shahr ko
letter	.. chiṭṭhí	from the city	.. shahr se
here	.. yahán	in the city	.. shahr men
there	.. wahán	in the canton-	ch h á o n í
to-day	.. áj	ment	men
yesterday	.. kal	in this way	.. is tarah se
at once, just	.. abhí	in that manner	.. us tarah se
now			
quickly	.. jald		
to-morrow	.. kal		

*Directions to be used by and with the teacher.\**

Speak slowly	..	Áhista† bolo.
Say it again	..	Phir kahiye.
Came the thing into understanding ?	[ing.	Bát samajh men áí ?
It came not into understand.		Samajh men nahín áí.
Is it right ? Yes, it's correct		Thík hai ? Hán, sahíh hai.
Say that word again	..	Wuh lafz phir kahiye.
Do you understand me ?	..	Áp merí bát samajhte hain ?
I do not understand	..	Nahín, main nahín samajhtá (samajhtí fem.) hún.
Sir, I will explain it to you.		Sáhib, main áp ko samjhá detá hún.
I can't pronounce this	..	Is ká talaffuz mujh se thík nahín átá.

*Grammatical Questions.‡*

Is this a verb ? or a noun ? adjective, pronoun, or " harf " ?	Yih fi'l hai ? yá ism ? ism-i-sifat, zamír, yá harf ?
Is it singular or plural ?	Yih wáhid hai yá jama' ?
Is it masculine or feminine ?	Yih muzakkar hai, ya mu-annís ?
Is this verb present or future ?	Yih fi'l hál hai yá mustaqbil ?
It is neither present nor future, it is past.	Na hál na mustaqbil, mází haí ?
Is it simple past, or remote, or near ?	Mází mutlaq, mází qaríb, yá mází ba'id ?

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\* These should be learned in the first week or two.

† Accent on the antepenult.

‡ These may be learned after the second month.

It is not imperative, it is infinitive.	Yih 'amr nahín hai, yih mas-dar hai.
"Aya hoga" is "doubtful past," isn't it?	"Áyá hogá" mází shakká hai, na?
Is "agar kartá" present tense?	Kyá "agar kartá" hál hai?
No, it is conditional.	.. Nahín, wuh mází shartiyá hai.
Is "hai" a verb?	.. Kyá "hai" fi'l hai?
No it is a "particle"	.. Nahín wuh "harf" hai.

# RÉSUMÉ OF METHOD.

## A.

- I. Write the sentence to be learned on a slip.
- II. Memorise it by repeating alternately with the teacher.
  - (1) In short phrases of three to five syllables.
  - (2) In longer phrases.
  - (3) As a whole.
- III. Repeat it, till it can be given at the rate of five syllables per second.
- IV. Break it up and recombine into simple short sentences.
- V. While learning it, hum out the rhythm—after the teacher—and note the difference between your English rhythm and that of the Urdu.
- VI. Learn other new sentences in the same way.
- VII. Always interweave the new and old till all come fluently, in any order.
- VIII. Keep the slips under daily review for a month.
- IX. Lay a bunch of slips aside for a week, then review them, and keep them under review, until they are again brought up to speed. Then try after two weeks, and after a month.



- X. Review them from month to month. Never allow anything to be forgotten.
- XI. After the first two months use your Drill Tables one or two hours daily, to gain a practical mastery of the parts of speech.
- XII. Practise the Interrogatives until you can ask and answer every kind of a question.
- XIII. Practise the pronunciation exercises, or Charts, twice daily for twenty minutes, for six months, until ear and tongue are quick and fluent.
- XIV. After a few months, daily dictation to and by the student will be the best drill for accuracy.

#### LEARNING TO READ.

##### B.

- I. Above the English nouns, or principal words, write on your slips in character the Urdu words.
- II. On the back you may write the Roman Urdu, with character above.
- III. After a few days write another and then another word on the first slip until all are on, and can be recognised.
- IV. Now write the characters in regular order, right to left, on another slip.
- V. Write all the slips in character, both majors and minors, and practise reading them till you are as fluent in reading slips as you are in reciting.
- VI. Now take up the book and begin to read matter that is absolutely familiar. Aim at the same readiness in reading the book as in reciting slips.
- VII. Never begin with unfamiliar material. Read what you know, thus passing from the known to the unknown.

VIII. In beginning to write, start with familiar easy material, and copy under the teacher's direction, being careful to make the strokes in the right order. No "takhties".

### TIME TABLE.

(Suggested).

Min.

15 Charts and Pronunciation Exercises.

15 Review old slips.

15 Learning new slip.

15 - 60 Practise on old slips, and interrogations.

15 - 30 Writing.

15 - 30 Reading.

Drill work.

Conversation.

Repeat this in the afternoon. After two months read Roman a half hour, and after three months read character an hour twice daily.

Five hours' study daily with the teacher is enough for most people.

Lessons I - IX have been well done in thirty hours. No work outside of class room. Certainly not more than two weeks should be spent on them.

Lessons I - LXV, covering all of John's Gospel, will be covered by some pupils in three months. Others will take four to six months. The remaining lessons abounding in common constructions and idioms should be used in conjunction with the studies of the remainder of the year. Particular attention should be given to grammatical drill as brought out by the exercises in connection with the Drill Tables.







## LESSON I.

The first sentence to be learned is "What is this?" It is to be taught directly by the teacher, as he indicates one of these articles after the other. He points to the table and says, **Yih mez hai, Yih mez hai, Yih mez hai.** Then he asks the class saying, **Yih kyá hai?** and it is probable that some one will say, **Yih mez hai,** when the teacher nods his head and says, **Thík hai.** But if no one responds, then he must go through the repetition of **Yih mez hai,** until they do respond. When they respond readily, he lifts up a book, and says, **Yih kitáb hai,** repeating the sentence several times, never less than three, and then says, as he lifts the book, **Yih kyá hai?** until he gets the response, **Yih kitáb hai.**

Now he again points to the table and says, **Yih kyá hai?** and gets the response, **Yih mez hai.**

Now he lifts up a pen and says **Yih qalam hai,** several times, as before, till on his asking, **Yih kyá hai?** the class responds. Now he indicates the table, book and pen and requires a ready response to each repetition of the question, **Yih kyá hai?**

Now he does the same with a chair and a pencil, saying respectively, **Yih kursí hai, Yih pinsil hai,** and **Yih kyá hai?** until the class answers readily for all five objects.

In a second lesson he should introduce, in this same manner, several more words, never exceeding ten new words daily, until the words in the list, under Interrogations I, are thoroughly familiar. The aim in this exercise should be to accustom the pupil to the use of the Urdu names, so that they will occur to him as readily as do the

English names. Speed as well as accuracy in this and subsequent exercises is to be required.

Now let the teacher write in English on the board, so all the class may see\* :—

I. A WOMAN CAME FROM THE CITY TO DRAW WATER. (II)

Above each noun he may write the Urdu character for the same, and then he may repeat the whole sentence, in Urdu, three times, before he asks any one to repeat it after him. If no one is able so to give it, let him break it up into breath-groups of three to six syllables, as **Ek 'aurat, shahr se, páni bharne áí** and repeat each group until the pupils can repeat it after him. He must now unite the groups and continue this alternate repetition until they can give the whole seven words of eleven syllables twice in five or six seconds. If they cannot do this in a short time, say 15 or 20 minutes, let him give on the board the sentences :—

1. A woman came. 2. A woman came from the city. 3. A woman came to draw water. And repeat their Urdu equivalents — <sup>1</sup>**Ek 'aurat áí,** <sup>2</sup>**ek 'aurat shahr se áí,** <sup>3</sup>**ek 'aurat páni bharne áí,** until the pupils give 1, 2, 3 at will. Now let him take up I. again, and it is probable that the pupils will soon master it. When they can repeat these at the normal rate of speed, five syllables per second, i.e. six or seven seconds for I. 1, 2 and 3, the teacher may pass on to II. It is probable, however, that this will be at another hour.

## LESSON II (a).

Begin the lesson with a rapid review of *mez, kitáb, qalam, kursí, pinsil*, and I. 1, 2, 3, watching for any egregious

\* For the individual studying alone write on a 2 x 5 inch slip of cardboard, or paper stiff enough to shuffle.



blunders and calling attention to them. Too great accuracy of pronunciation should not be insisted on at this stage of learning. It is sufficient to call attention to the fact that *kitáb* has a dental *t*, as has *'aurat*, that the *r* is trilled, and that the vowels are level in intonation and, so, different from English vowels; but do not insist that the pupil must always so give them. Fluency first, then accuracy.

The teacher may now take up II, which is a continuation of I.

II. AND JESUS WHO WAS SEATED ON THE WELL—HE SAID TO HER, PLEASE GIVE ME A DRINK. (26)

Since this is too long to learn readily, let us begin with the last clause first, as that gives complete sense. The teacher will write on the board :—

Please give me a drink—Me water give-drink-please, and write the Urdu script above, over the words they represent, *Mujhe pání pilá díjiye*. He will repeat this in two sections of four and five syllables, alternately with the class, until they can give the nine syllables without hesitation. Now let him repeat the six syllables. He said to her, *Us ne us se kahá*, previously writing its English equivalent on the board, until this too can be given with fluency, and that in conjunction with *mujhe pání pilá díjiye*, in three seconds. If it worries the pupil to attain to such speed, drop it and go back to I. Draw a picture of a city, a well, a woman, a man seated on the well, another man on the path, also a boy near the man and a girl near the woman. Now ask, as you point to the city, the woman, *Yih kyá hai?* Point to the man and say, *Yih ádmí hai*. Then ask *Yih kyá hai?* Then point to the boy and the girl, and say, *Yih laṛká hai*, *yih laṛkí hai*, and review the question *Yih kyá hai?* until the class answers without hesitation.



2. Now introduce the sentences 4, 5, 6, 7, 8, writing only the English on the board :—

4. **Ek** ádmí áyá. 5. **Ek** laṛká shahr se áyá. 6. **Ek** ádmí pání bharne áyá. 7. **Ek** laṛkí áí. 8. **Ek** laṛkí pání bharne áí. 4. A man came. 5. A boy came from the city. 6. A man came to draw water. 7. A girl came. 8. A girl came to draw water.

The teacher may inquire as to any observations they have made of resulting verb changes. He should insist on no undue prominence being given to the last syllable, to indicate the genders.

A brief review of the various objects in the room that have already been taught should be given by way of rest.

There should each day be introduced another new word in the Urdu script into the sentences. For example the second day the sentence “A woman came” should have “*ái*” in character, written above “came.” Then these words should be written off at one side in character and the pupils should be asked to recognize them as units. This should be continued until they recognize all the words of I, and 1-8, at sight.

It will then be time to introduce the slip method for character study, though it is not yet safe to permit the student to study alone.

## LESSON II (b).

Review with ‘*Yih kyá hai ?*’ the pictures, woman, man, boy, girl, city, and the classroom objects.

Review also the majors (Roman) and minors (Arabic numerals).

Now take up the additional relative clause, “who was seated on the well,” and write it on the board and let the pupils memorise it at the teacher’s mouth, as before, to

speed, or nearly so, and then add the antecedent ‘And Jesus,’ combining it with the relative clause, and when these are mastered, further uniting with the preceding lesson II, till the class can give the whole without hesitation—*aur Yesú’ ne, jo kúẽ par baiṭhá thá—us ne us se kahá mujhe pání pilá díjiye.*

It may be that during this process, it will become advisable, on account of the weariness of the class, to intermit the repetition and take up the minors under II.

## II.

- |   |   |
|---|---|
| 1. That man said to that woman, Please give me two chairs.  | 1. Us ádmí ne us ’aurat se kahá, Mujhe do kursíā’ díjiye (or, de díjiye). |
| 2. The boy said to the man, Drink.                          | 2. Laṛke ne ádmí se kahá, Pío.  |
| 3. Give me drinking water.                                  | 3. Mujhe píne ká pání de do.  |
| 4. That woman said to that man, Please give me three books. | 4. Us ’aurat ne us ádmí se kahá, Mujhe t́n kitábẽ de díjiye.              |
| 5. That boy said to that man, Please give me four pencils.  | 5. Us laṛke ne us ádmí se kahá, Mujhe chár pinsil de díjiye.              |
| 6. That girl said to that boy, Please give me five watches. | 6. Us laṛkí ne us laṛke se kahá, Mujhe páñch ghaṛíā’ de díjiye.           |
| 7. The men said to her, Give us a drink.                    | 7. Ádmíõ ne us se kahá, Hã̃m ko pání piláo.                               |
| 8. A man was sitting on the well.                           | 8. Ek ádmí kúẽ par baiṭhá thá.  |
| 9. A boy was sitting on the chair.                          | 9. Ek laṛká kursí par baiṭhá thá.   |

- |                                       |                                     |
|---------------------------------------|-------------------------------------|
| 10. A girl was sitting on the well.   | 10. Ek laṛkí kúẽ par baiṭhí thí.    |
| 11. The girls were sitting on chairs. | 11. Laṛkíã' kursíõ par baiṭhí thĩ'. |
| 12. The boys were sitting on tables.  | 12. Laṛke mezõ par baiṭhe the.      |

There may now be introduced with the objects the additional question, **WHERE ?**

Where is the book ? chair ? table ? pen ? pencil ? etc. The teacher should always require a full answer, as, *The book is on the table*, not merely "*On the table.*" It perhaps may be said that all necessary words should first be introduced, as *floor, carpet, mantel, hand*, before questions involving them are asked.

The question '*Yih kyá hai ?*' may now be required of the pupils from each other, or from the teacher, who will give the full answer. This should be varied until pupils can readily ask and answer all questions. They should also be encouraged to ask for the name of any object not yet introduced, which should, then, go to make up the daily total of ten new words for the day's lesson.

### LESSON III.

Review all the objects and pictures, the major and minor sentences.

Now differentiate between *this* and *that*, **yih** and **wuh**, and get the pupils to answer accordingly. The teacher holding in his hand a book says, **Yih kyá hai ?** and the pupils answer **Wuh kitáb hai**. The teacher points to a note-book on the pupil's chair and says, **Wuh kyá hai ?** and the pupil answers, **Yih kápí hai**. He points to the door and says, **Wuh kyá hai ?** and the pupils answer, **Wuh**



**darwáza hai.** This exercise should now be carried forward continuously, differentiating between **yih** and **wuh**. The plurals should also be introduced, What are these ? What are those ?

Now let the question *where ?* be reviewed, **Kitáb kahã' hai ?** with the answers, **Kitáb mez par hai.** **Kitáb háth mẽ hai,** etc.

No. III may now be introduced.

III. FOR HIS DISCIPLES WERE GONE TO THE CITY TO BUY FOOD. Write the Urdu character above, then repeat as below.

(a) *kyũ'ki*, (b) *uske shágird shahr mẽ*, (c) *kháná mol lené ko gaye the.* (17)

When they have learned (c), then let them learn (b), then (a) and (b), then (a, b, c); and when they can repeat III, let them repeat I and III, II and III, till they can give the four thus at the required speed, in twelve seconds. The teacher must insist on this, for compliance with the speed test is the only way to secure the mental readiness and the lingual fluency which will, later, issue in accuracy of pronunciation and idiom. “It is intense effort that educates.”

The teacher should also call the attention of the pupils, lesson by lesson, to vowel values, particularly to final vowels, as well as to wherein the consonants differ from the corresponding English consonants, as *t*, *d*, *s*, *l*, and the *k* in *ko* and the *bh* in *bharne*. The sentence rhythm should be carefully noted, as it is much more level than that of English, yet it is not so level as many beginners give it, a dead monotone, as, for example, in *baiṭhá thá*, where *bai* is rather high and *thá* intermediate to *thá*, which is somewhat lower in pitch; whereas in *was seated* the pitch runs — — —, in contrast with the — — — of the Urdu, which has rather the rhythm of the inverted “seated was.”

Let the pupils count around, adding a few additional numbers occasionally. Now they are able to count 1-5, *ek, do, tin, chár, pánch*, so add 6, 7, *chha, sát*.

Numbers of books might now be introduced and the questions asked. How many books are on the table, on the chair, etc., requiring the replies.

Two-seven books are on the table: or, Only one book is on the chair.

The slip-method may now be introduced for use in class, or with the teacher. Up to this point no study should be carried on by the pupil when alone, as study without some one to check mistakes may result in more harm than good. Directions:—Write on a slip of paper  $2 \times 5$  inches, and stiff enough to shuffle, the English of I, II, III, and of the minors of I and II. At the right-hand upper corner note the number of syllables of the Urdu equivalent, and on the reverse have the teacher write in character the Urdu, under which you may write, both interlinearly and in regular order, the roman Urdu. Later on, slips on which Urdu alone is written in the character on one side should be prepared, the Urdu of the previously memorized majors and minors, and these should be reviewed until they can be read with the same ease and facility as the English slips.

We may also write a list of the familiar objects on the board, in English, and request the pupils to substitute the nouns, first in singular, and then with 2, 3, 4, etc. *Mujhe kursí dījiye. Kitáb, mez, pinsal, ghari, koṭ, jútá, kágaz, etc.*

Give me a chair, please; *mujhe do (2-7) kursíán dedījiye*. then book, table, pencil, watch, coat, shoes, paper, etc. Then 2-7 books, tables, etc.

Also, Please take a book, etc., *Kitáb le líjiye, etc., etc.*



## LESSON IV.

*Ques.*—Where had his disciples gone ? Uske shágird kahã' gaye the ?

*Ans.*—Uske shágird shahr mẽ, etc.

*Ques.*—What did Jesus say to the woman ? Yisú' ne 'aurat se kyá kahá ?

*Ans.* Yisú' ne 'aurat se kahá ki mujhe pání, etc.

*Ques.*—Where did the woman come from ? 'Aurat kahã' se áí ?

*Ans.*—'Aurat shahr se áí.

*Ques.*—Why did she come ? Shahr se kyũ' áí ?

*Ans.*—Pání bharne ko áí.

*Ques.*—Why did the disciples go to the city ? Shágird shahr mẽ kyũ' gaye ?

*Ans.*—Kháná mol lene ko gae.

*Ques.*—Where was Jesus sitting ? Yisú' kahã' baiṭhá thá ?

*Ans.*—Yisú' kũe par baiṭhá thá.

Review all majors and minors.

Uske shágird shahr mẽ pání	His disciples had gone into
bharne gaye the.	the city to draw water.

Ek 'aurat shahr mẽ kháná	A woman came into the
mol lene áí.	city to buy food.

Sát ádmí shahr mẽ kursíã'	Seven men came into the
mol lene áe.	city to buy chairs.

Páñch larḳíã' shahr se pání	Five girls went from the
bharne gaí thĩ'.	city to draw water.

Áṭh larḳe ṭopíã' lene gae	Eight boys went to get
the.	(take) hats.

Nau 'auratẽ kitáben mol	Nine women came to buy
lene áĩ'.	(take) books.

Das ádmí gharíã' mol lene	Ten men went to buy
gaye the.	watches.



Now have the pupils count in turn from one to ten, until they can do it with facility.

A beginning may be made on the next major.

IV. WHEN THEY CAME BACK, NO ONE SAID TO HIM, WHO IS THIS ? OR, WHAT DO YOU WANT ? OR, WHY ARE YOU TALKING TO HER ? (34)

Write the Urdu character above and then it will be best to begin with the subordinate interrogative clauses first. Who is this ? **Yih kaun hai ?** Then **yá, Áp kyá cháhte hai ?** Then **yā Áp us se kis líe bátē karte hai ?** When the pupils can repeat these, write one question on each of three slips and repeat at random till the three can be given without hesitation.

When this result is reached, then give the principal clause, When they came back, no one said to him—**Jab wuh wápas áe, to kisí ne us se na kahá,** and repeat till the whole can be given in seven seconds. Then repeat I. IV, II. IV, III. IV, in 31 seconds. Then give I, II, III, IV in 18 seconds.

## LESSON V

Review all previous material.

Shahr se kaun áí ? Kyū' áí ?	Who came from the city ? Why did she come ?
Jab wuh shahr se áí, tab kaun kúē par baiṭhá thá ?	When she came from the city, then who was seated on the well ?
Jab shágird wápas áe, tab Yisú' kyá kartá thá ?	When the disciples came back, what was Jesus doing ?
Kisí ne koí bát kahí ? Koí nahī'.	Did anyone say anything ? Not a thing.

Yih kaun hai ? Khudáwand Who is this ? The Lord  
Yisú'. Ek shágird. Jesus. A disciple.

Áp kyá cháhte hai ? Maĩ What do you want ? I  
ek, do, wagaira, kursí, want one, two, etc., chair,  
kitáb, mez, koṭ, pinsil, book, table, coat, pencil,  
cháhtá hũ'. etc.

Áp kyá karte hai ? What are you doing ?

Take your objects and illustrate the use of **ke níc**he, **ke pás**, **ke úpar**, under, beside, over, holding the objects now under, now beside, now over other familiar objects. These exercises, like the others, must be repeated again and again, and day by day, and week after week till the words function directly, as readily as do the English. See Interrogatives II. (2)

Further exercises may be carried on in **Áp kis par baiṭhe hai ? kis ke pás ? Kitáb kis ke níc**he, **kis ke úpar**, **kis ke pás hai ?** Also **kitábē**, **kursiā'**, **wagaira**. Also, **Wuh kyá cháhtá hai ? Wuh kyá cháhtí hai ? Áp kyá cháhte hai ?** What are you sitting on ? By whom (or, what) are you seated ? What is the book under ? over ? beside ? Also ask regarding books, chairs, etc. Also, what does he wish ? What does she wish ? What do you wish ?

All answers should be in complete sentences. Several half hours at various sessions may be thus profitably employed.

Introduce the first part of V.

V. (a) WHOSO SHALL DRINK OF THIS WATER SHALL THIRST AGAIN. (18)

Jo koí is **pání** meṇ se **piégá wuh phir piyásá hogá**.

By way of recreation, one might teach :—

Chhoṭá Jack Horner kone mẽ baiṭhá,  
Khátá hai kishmish ká pai :  
Unglí ko **dálá**, kishmish **nikálá**,  
Kahtá, kaisá “good boy” ham hai.



Then the following questions : *Kone mẽ kaun baiṭhá ? Kyá khátá hai ? Usne kháne men kyá dālá ? Usne kyá nikálá ? Wuh kyá kahtá hai ?*

Then teach V (b) : but whoso shall drink of that water which I shall give him shall never thirst (29); V (c) : rather that water in him shall become a fountain, which shall remain flowing until life everlasting (28); *magar jo koí us pání mẽ se píegá jo maĩ us ko dúngá, wuh abad tak piyásá na hogá.* Then V (c) *balki wuh pání us mẽ ek chashma ban jáegá, jo hamesha kí zindagí tak járí rahegá.* When these 75 syllables can be repeated in 15 seconds, then repeat the majors I. V, II. V, III. V, IV. V, until they can be given with readiness in 80 seconds. Now repeat them in regular order in 33 seconds, and then give them in any order at the same rate of speed.

Us kúẽ mẽ kyá thá ? Pání	What was in that well ?
us kúẽ mẽ thá.	Water.
Us kúẽ ke pání kí bábat	What did Jesus say about
<del>Yisú</del> ne kyá kahá ?	the water of that well ?
Dúsre pání kí bábat kyá	What did he say about
kahá ?	another water ?
Wuh dúsrá pání kyá	What will that other water
banegá ?	become ?
Wuh chashma kab tak	Till when will that spring
rahegá ?	remain ?
Wuh dúsrá pání kaun degá ?	Who will give the other
	water ?

Pupils should learn to *ask* and *answer* these questions.

The teacher should procure a number of books, thin and thick, large and small, red, black, green and brown, and then should exercise the pupils in distinguishing them. *Yih kitáb moṭí hai. Wuh patlí hai. Kyá lál kitáb moṭí*



*hai yá khákí kitáb moṭí hai ? Barí kitáb kahā' hai ? Kaunsí kitáb chhoṭí hai ? Kálí kitáb chhoṭí hai. Sabz kitáb kahā' hai ? Sabz kitáb khákí kitáb ke nícche hai : wa gaira, wa gaira.*

Let no lesson pass without exercising the pupils on asking and answering all sorts of questions with *kyá, kaun, kahā' kaunsá, kitne, kitná, kyū',* what, who, which, how many, how much, and why ?

Wuh chhoṭá thá.

Is kamare mẽ chár parde

Wuh baithá thá.

hai.

Wuh dálá thá.

Kágaz par “ *Khudáwand* ”  
likho.

Note the difference between *hai*, and the English high.

Note the higher pitch of the first syllable in *rahegá* and *cháhte hai*.

## LESSON VI.

Review and ask further :—

Kaun phir piyásá hogá ? Jo koí us kúẽ ká pání píegá, wuh phir piyásá hogá. Kaun abad tak piyásá na hogá ? Jo koí us pání mẽ se píegá, jo Masíh usko degá, wuh piyása na hogá. Wuh dúsrá pání kis mẽ ek chashma banegá ? Wuh dúsrá pání us pínewále mẽ ek chashma ban jaegá. Áp pání kyū' píte hai ? Maĩ piyásá hū' Kyá áp pání cháhte hai ? Hā', maĩ pání cháhtá hū'. Y'isú' ne kis líe kahá, Mujhe pání pilá ? Kyū'ki wuh piyásá thá.

Now take up major VI and teach it. Sir, give me this water, that I thirst not neither come hither to draw. (30)

VI. Ai *Khudáwand* wuh pání mujh ko de táki maĩ na piyásí hoū' na pání bharne ko yahā' tak áū'.

Teach it in three clauses of ten, nine and eleven syllables, and when able to repeat all to speed, interweave it with

the previous majors thus: I. VI, II. VI, III. VI, IV. VI, V. VI, until the whole can be given in about 65 seconds. Then repeat in numerical order in 40 seconds, then in any order in 40 seconds.

During the process of attaining to this speed let the teacher ask and have answered, or have asked and answered, the following :—

Jab Masíh ne kahá, Dúsrá pání hamesha kí zindagí tak járí rahegá, to 'aurat ne kyá kahá? Jab . . . . . to . . . kahá, Ai Khudáwand, wagaira.

Wuh dúsrá pání kis líe cháhtí thí? Wuh . . . . . ki wuh piyási na howe, na pání bharne ko wahā' tak áe. Shágird shahr mẽ kis líe gaye the? Shágird shahr mẽ is líe gaye the táki wuh kháná mol lēn. Jab ádmí piyásá hai, to wuh kyá kartá hai? Jab . . . . . wuh pání pítá hai. Jab yih 'aurat piyási húi to us ne kyá kiyá? Jab wuh 'aurat piyási húi to wuh pání bharne áí.

*Maĩ kursí par baiṭhtá hũ'*—suiting the action to the word. And so on, *Maĩ kursí par se uṭhtá hũ'*. *Maĩ darwáze ko játá hũ'*. *Maĩ darwáze ko band kartá hũ'*. *Maĩ darwáze ko kholtá hũ'*. *Maĩ darwáze se átá hũ' aur baiṭh játá hũ'*. The pupils will also do this, and the others may say. *Wuh kursí par baiṭhtá hai*. *Wuh darwáze ko játí hai*, according to circumstances.

Count up to 12. *Bárah tak gino*.

Note the difference in sound between *áũ'* and in how.

Wuh rotí hai. She is Ágá Khán ne kágaz bakh-  
crying. shá. Ágá Khán gave the

Wuh roṭí hai. That is paper.

bread.

Káná kháná khátá hai.

One-eye is eating dinner.

## LESSON VII.

VII. If thou knewest the gift of God and knew this too, who is this speaker, then thou wouldst have asked of him and he would have given thee the water of life. (42)

Agar tú Khudá kí bakhshish ko jántí aur yih bhí jántí ki yih kahnewálá kaun hai to tú us se mángtí, aur wuh tujhe zindagí ká pání detá.

Learn, then repeat alternately with all preceding majors in 90 secs. Then in regular and in shuffled order, repeat the seven majors in 48 secs.

During and after this process teach the pupils to ask and answer thus :—

Kyá wuh 'aurat Yisú' ko jántí thí ? Nahí', wuh 'aurat Yisú' ko nahí' jántí thí.

Wuh usko kyá jántí thí ? Wuh use Yahúdí jántí thí.

Agar wuh use jántí, to kyá kartí ? Agar wuh use jántí, to us se mángtí.

Agar mángtí, to wuh kyá detá ? Agar mángtí, to wuh zindagí ká pání detá.

Zindagí ká pání kyá hai ? Zindagí ká pání Khudá kí bakhshish hai.

Khudá kí bakhshish kaun detá hai ? Khudáwand Masíh Khudá kí bakhshish detá hai.

Yih kahnewálá kaun thá ? Yih kahnewálá Khudáwand Masíh thá.

Wuh kis ko detá hai ? Jo koí mánge, wuh usko detá hai.

Agar ádmí Khudá se mánge, to Khudá kyá degá ? Agar ádmí mánge, to Khudá usko zindagí ká pání degá.

Kúẽ par baiṭhnewálá kaun hai ? Kuẽ par baiṭhnewálá Masíh hai.

Yih shahr se ánewálí kaun hai ? Yih shahr se ánewálí Sámari' 'aurat hai.



Let the teacher exhibit some strange article and say, *Yih kyá hai ?* The pupil shakes his head, and the teacher says, *Maĩ nahĩ jántá.*

Let the actions suit the word and teach :—

Maĩ darwáze ko játá hũ', Ham darwáze se áte haĩ...

Maĩ darwáze se átí hũ'. átí haĩ.

Áp darwáze ko játe haĩ, Tum darwáze se áte ho...

Áp darwáze se átí haĩ. átí ho.

Wuh darwáze ko játá hai, Wuh darwáze se áte haĩ...

Wuh darwáze se átí hai. átí haĩ.

Note the difference in the final vowel of Urdu *málí*, gardener, *billí*, cat, and English molly and billy. Practise á, e, í, ó, ú. Also, *Khudá apní bakhshish ham ko detá hai.*

## LESSON VIII.

VIII. Sir, the well is deep, thou hast nothing to draw with, and whence, then, hast thou (has come to thee) that living water ?

Janáb, tere pás to pání bharne ko kuchh hai nahĩ, aur kúã' gahrá hai, phir wuh zindagí ká pání tere pás kahã' se áyá ? (37)

After repeating these 37 syllables in seven or eight seconds, weave VIII in with the preceding seven majors in 100 seconds : then in regular and shuffled order in 56 seconds.

Questions for drill.

1. Wuh kúã' kaisá thá ? Wuh kúã' gahrá thá. Yisú' ke pás pání bharne ke liye kyá thá ? Kuchh bhí nahĩ' thá. Kyá wuh zindagí ká pání kúẽ mẽ se áyá ? Nahĩ', wuh *Khudá* ke pás se áyá. 'Aurat ke pás pání bharne ke liye kuchh thá ? Hã', 'aurat ke pas ek ghará thá, aur ek rassí bhí hogí. Yisú' ke pás koí ghará thá ? Koí nahĩ'. Yisú'

ke pás koí shágird thá ? Us waqt koí nahī' thá. Wuh 'aurat kahā' rahtí thí ? Wuh shahr mẽ rahtí thí. Sámari 'aurat kis se bátē kartí thí ? Wuh Yisú' se bátē kartí thí. Kaun pání bhartí thí ? Wuh Sámari 'aurat pání bhartí thí. Sámari 'aurat shahr se kab áí ? Jab Yisú' kúē par baiṭhá thá, wuh shahr se áí.

Get a number of books of various sizes and colors and ask, *Yih kaisí kitáb hai*, and *kaunsí kitáb mez par hai ? Chár kitábō mẽ se kaunsí úpar hai ? wa gaira*.

Introduce *my, your, his, our, their, with, hat, book, table, shoe, pen, notebook, chair, etc.*

Also *this is the man's, the boy's, the girl's, the woman's hat, etc.*

Have each pupil act and say in turn : **Maī kursī se uṭhkar darwáze ko játá hū'.** Darwáze ko band karke, **maī kursí pás átá aur baiṭh játá hū'**, and the others may say, **Wuh uṭhkar, wa gaira.**

A. Note the higher pitch of the first syllable in **gahrá, rahtá, cháhtá.**

Note the difference between the final syllables of **kahá** and **kahā'** in pitch as well as in nasalisation.

Review Chart I.

## LESSON IX.

IX. Art thou greater than our father Jacob, who gave us this well, and drank thereof himself, his sons, and his cattle ?

Kyá tú hamáre báp Ya'qúb se baṛá hai, jis ne yih kúā' ham ko diyá, aur khud us ne, aur uske beṭō ne aur uske maweshí ne us mẽ se piyá ? (43)

Repeat in nine seconds, then interweave with I–VIII in 128 seconds, and in shuffled or regular order in 65 seconds.



### Drill Questions.

Kyá Ya'qúb bará ádmí thá ? Hã', wuh bahut bará ádmí thá. Ya'qúb kaun thá ? Wuh Yahúdíõ ká báp thá. Sámarí usko kyá jánte the ? Sámarí bhí usko báp jánte the. Kis ne yih kúã' Sámaríõ ko diyá ? Ya'qúb ne diyá. Kis kis ne us kúẽ mẽ se piyá ? Ya'qúb ne aur uske beṭõ ne us mẽ se piyá. Ya'qúb ke kitne beṭe the ? Ya'qúb ke bárah beṭe the. Ya'qúb ke pás aur kyá thá ? Ya'qúb ke pás bahut maweshí the. Kyá Yisú' Ya'qúb se bará thá ? Hã', Yisú' Ya'qúb se bahut bará thá. Kyá Ya'qúb zindagí ká pání detá thá ? Nahí', Khudáwand Yisú' zindagí ká pání detá hai. Kis ko detá hai ? Jo koí mánge, wuh us ko detá hai.

Count to 15. Teach the class to say :—*Maĩ bará hũ' ; tú bará hai ; wuh bará hai ; ham bare haĩ, tum bare ho, ap bare haĩ, wuh bare haĩ*, discriminating genders when necessary. Also, *Yih kitáb us kitáb se barí hai. Yih ádmí us larke se bará hai. Yih larķí achchhí hai. Yih chhoṭí larķí us barí larķí se achchhí hai. Yih 'aurat sab se achchhí hai.*

Have the pupils write on slips, learning one slip at a time, the following, according to method, until all are in automatic control.

The man said, ' I will give	Us ádmí ne kahá, ki Maĩ
you two books.'	tum ko do kitábẽ dúngá.

(14)

The woman said, ' I will	Us 'aurat ne kahá, Maĩ apko
give you a drink.'	pání piláúngí. (14)

The boy said, ' He will give	Larke ne kahá, Wuh ham
us the well.'	ko wuh kúã' degá. (12)

The girl said, ' She will give	Larķí ne kahá, Wuh tumko
you 5 chairs.'	páñch kursíã' degí. (14)



The boys said, ' We will give them 6 eggs.' Un larḱō ne kahá, kí ham unko chha anḁe denḡe.

(13)

The girls said, ' We will give her 7 tables.' Un larḱíō ne kahá, kí ham usko sāt mezē denḡí. (13)

The women said, ' They will give us 8 pence.' Auratō ne kahá, Wuh ham ko áṭh áne denḡe. (14)

The men said, ' They will give us 9 books.' Ádmíō ne kahá, Wuh hamko nau kitábē denḡí. (15)

They all said, ' We will give you Rs. 15.' Un sabhō ne kahá, kí ham áṭko pandrah rúpae denḡe.

(15)

The pupil should persevere until these can be given in any order in 25 seconds.

Wuh barí hai. Wuh barí hai. Wuh bharí hai. Wuh barhí húí hai.

*Note.*—One class did this much work in thirty hours, another in nearly forty.

## LESSON X.

X. On this Jesus said to the woman, Go call thy husband and bring him hither. The woman replied, I have no husband (I am husbandless).

Is par Yisú' ne 'aurat se kahá, Jáó, apne shauhar ko yahā' bulá láo. 'Aurat ne kahá, Maī be-shauhar hū'. (33)

**Suwál aur Jawáb.**—Pahle pahal Yisú' ne 'aurat se kyá kahá ? P. p. Y. n. 'a. s. kahá, kí Mujhe pání pilá. Jab us 'aurat ne kahá, Yih pání mujh ko de, to Khudáwand ne kyá kahá ? Jab us 'aurat ne yih bát kahí, to Khudáwand ne kahá, kí apne shauhar ko buláo. Jab Khudáwand ne shauhar buláne ko kahá, to us 'aurat ne kyá jawáb diyá ? Is bát par us 'aurat ne jawáb diyá, kí maī be-shauhar

*hū'.* Kyá yih 'aurat achchhí thí ? Nahī', wuh achchhí nahī' thí.

Apní kitáb mujh ko díjiye. Maī apní kitáb áp ko detá hū'. Apná qalam dúsre ko de do. Maī apná qalam unko detá hū'. Apní kápí us 'aurat—laṛke, laṛkí—ko do. Maī apní kápí detá hū'.

Distinguish between *yahā'* and *wahā'*, here and there.

*Yahā' mez par kyá hai ? Wahā' mez par kitáb hai. Wahā' kyá hai ? Wahā' darwāza hai.* Call for lists of verbs in V and VI and also ask for futures in all persons and genders. Note relation of future and subjunctive. Count to 20. Review all interrogatives thus far introduced.

Note the higher pitch of the first syllable in *pahle*, also the full vowel sounds of *áo*, in *buláo*, *jáo*, *láo*. Review Charts I and II.

## LESSON XI.

XI. Jesus said to the woman, Thou hast well said I have no husband, for thou hast already had five husbands and he with whom thou now art, he is not thy husband. This thou saidst truly.

Yisú' ne 'aurat se kahá, Tú ne khúb kahá ki maī be-shauhar hū', kyū'ki tú páñch shauhar kar chukí hai, aur jis ke pás tú ab haí, wuh terá shauhar nahī' hai. Yih tú ne sach kahá. (49)

Sámari 'aurat kahā' rahtí thí ? S. 'a. shahr mẽ rahtí thí. Kis ke pás rahtí thí ? Wuh kisí ádmí ke pás rahtí thí. Us ke kitne shauhar ho chuke the ? Us ke páñch shauhar ho chuke the. Kitne shauhar kar chukí thí ? Wuh to páñch shauhar kar chukí thí. Ab kis ke pás hai ? Ab wuh chhaṭe ádmí ke pás hai.

Review all previous questions bearing directly on the text.



Larķí pání píegí ? Larķi pání pí chukí hai. Larķe, tú yih bát kah degá ? Janáb, maĩ to kah chuká hũ'. Bahin, tum us ádmí ko pilá dogí ? Huzúr, maĩ to pilá chukí hũ'. Bahin, tum pání bharne játí ho ? Ġarīb-parwar, Maĩ pání bhar chukí hũ'. Munshí jí, áp ne yih bát sach sach kahí ? Hã', sáhib, maĩ ne yih bát sach sach kahí hai.

Write on the board **Jis ne yih kúã' ham ko diyá**, and substitute new subjects, new direct and indirect objects, one at a time, with the resulting verb changes, until the pupils can do this exercise readily in 30 seconds. It might be put on a chart and reviewed for many weeks.

I	}	gave	you	}	a pen
thou			me		1 book
he			thee		3 tables
she			him		4 pencils
we			her		5—10 curtains
you			us		
you polite			the boys.		11—15 doors
they			you polite		boots
the boys			them		chairs
the girls			the men		16—20 coats.

After perfect familiarity is attained with these, add the verb *brought*, láyá, láí, láe; then a week or two later add the verb *bhejá*, or *bhej diyá*.

Review the Charts. Practise particularly *Wuh barí gáří mẽ baiṭhtí thí*, and note the intonation, and the comparative pitch of the last three syllables.

## LESSON XII.

XII. When it became known to the Lord that the Pharisees had heard that Jesus was making more disciples than John, and was baptising, then, leaving Judea, he went away to Galilee.

Jab Khudáwand ko ma'lúm húa ki Farísíō ne suná ki Yisú' Yuhanná se ziyáda shágird kartá aud baptisma detá hai, to Yahúdiyá ko chhorkar, wuh Galíl ko chalá gayá.



Learn first *Yahudiyá . . . chalá gayá*.

*Khudáwand kahán thá ?* Kh. *Yisú' Yahúdiyá men thá*.  
*Yahúdiyá ko chhoṛkar kidhar (kahán ko) chalá gayá ?* Y.  
*ko chh., wuh Galíl ko chalá gayá.*

Now learn *Yisú' Yuhanna se . . . detá hai* (John iv. 1).

Kaun baptismá detá thá ? *Yuhanna baptismá detá thá*,  
 Aur kaun ? *Yisú' ke shágird baptismá dete the*. *Farísí-*  
*on \* ne kyá suná ?* *Farísíon \* ne suná ki Yisú' áp baptismá*  
*detá thá*. *Kyá Yisú' áp baptismá detá thá ?* *Nahín \**,  
*wuh áp baptismá nahín detá thá, balki uske shágird dete*  
*the*. Kaun ziyáda shágird kartá thá, *Yisú' yá Yuhanná ?*  
*Yisú' ziyáda shágird kartá thá*. *Farísíon ne suná ki Yisú'*  
*khud baptismá detá thá, kyá yih bát sach thí ?* *Nahín*  
*yih galat bát thí*. *Yisú' ne áp baptismá na diyá, balki*  
*uske shágirdon ne diyá*. *Khudáwand Yisú' ko kyá ma'lúm*  
*húa ?* *Usko ma'lúm húa ki Farísíon ne yih galat bát suní*  
*hai*. *Yih bát sunkar Khudáwand ne kyá kiyá ?* Y. b. s.  
 K. ne Y. ko chhoṛá. *Yahudiyá ko chhoṛkar wuh kidhar*  
*gayá ?* Y. ko chh. wuh Galíl ko chalá gayá. Go † *Yisú'*  
*áp baptismá nahín detá thá, tau bhí † Farísíon ne suná ki*  
*wuh logon ko baptismá detá hai, is liye wuh Y. ko chhoṛ*  
*gayá.*

### Exercise in Active Past Tense.

Write on individual slips and learn, one at a time, the following, adding a new slip as speed is attained on the preceding.

- I gave you the table. (7)      *Main ne áp ko mez dí.*  
 They gave me the book. (8)      *Unhon ne mujh ko kitáb dí.*  
 He gave them the books.      *Us ne unko kitáben dín.*  
 (8)

\* A nasalised vowel is usually indicated by a following *n*. It is more correct to write *õ* than *on*, but the latter is commoner.

† Though.

‡ Still, nevertheless.

She gave us two tables. (7)	Usne hamko do mezẽ dĩ'.
You gave him both books. (10)	Áp ne usko dono kitábẽ dĩ'.
We gave her the three handkerchiefs. (10)	Ham ne usko tinoṇ rúmál díe.
The boys gave the girls all four tables. (13)	Laṛkoṇ ne laṛkíon ko cháron mezen dĩ'.
The girls gave the boys this handkerchief. (12)	Laṛkíon ne laṛkoṇ ko yih rúmál díyá.
The women gave the men these handkerchiefs. (13)	'Auratoṇ ne ádmíon ko yih rúmál díe.

Each pupil should be able to give the nine slips in 18 secs. More than 22 secs. cannot be allowed.

Shall I, we, go ? Main jáún\* ? Ham jáen ?

May I, we, come ? Main áún ? ham áen ?

May I, we, stay ? Main rahún ? Ham rahen ?

What shall I, we, do ? Main kyá karún ? Ham kyá karen ?

Shall I shut the door ? Main darwáza band karún ?

Shall we draw water ? Ham pání bharen ?

Shall the boy get up ? Kyá wuh laṛká uṭhe ?

Shall I eat dinner now ? Main ab kháná kháún ?

The pupil may now read in the Roman New Testament the familiar verses in John 4.

## LESSON XIII.

XIII. And he had to go by way of Samaria. So he came to a city of Samaria, which is called Sychar. This is near the plot of ground that Jacob gave his son Joseph.

Aur usko Sámaría se hokar jáná zarúr thá. Pas wuh

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\* A nasalised vowel is usually indicated by a following n. It is more correct to write õ than on, but the latter is commoner.



Sámaría ke ek shahr tak áyá, jo Sukhár kahlátá hai. Yih us qita' ke nazdík hai jo Ya'qúb ne apne bete Yúsuf ko diyá. (41)

Learn to speed, writing first on three slips, then on one.\*

By what way did he go ? Wuh kis ráste se gayá ? Wuh kahán se hokar gayá ? Wuh S. se hokar gayá. Wuh us ráh se kyún gayá ? Us ráh se jáná zarúr thá. Játe játe kahán tak áyá ? J. j. wuh S. ke ek shahr tak áyá. Wuh shahr kyá kahlátá hai ? Wuh Sukhár kahlátá hai. Us shahr ká kyá nám thá ? Us shahr ká nám Sukhár thá ? Sukhár shahr kahán thá ? Wuh Sámaría men thá. Hán, S. men thá, magar kis ke nazdík thá ? Wuh us qit'a ke nazdík thá, jo Ya'qúb ne apne bete Yúsuf ko diyá. Y'aqúb ne kis ko diyá thá ? Y'aqúb ne apne bete Y. ko diyá thá. Ya'qúb ke kitne bete the ? Y. ke bárah bete the. Kyá uskí koí betí thí ? Hán, ek betí thí.

Us qit'a men kyá thá ? Us q. m. ek kúā' thá. Wuh kis ká kúā' kahlátá thá ? Wuh Ya'qúb ká kúā' kahlátá thá. Yúsuf ke báp ká kyá nám thá ? Y. k. b. k. n. Ya'qúb thá. Shahr ke nazdík kyá thá ? S. k. n. ek kúā' thá.

Masíh Yisú' ko kyá zarúr thá ? M. Y. ko z. thá ki S. se hokar jáe. Kyá yih zarúr hí thá ? Hán, Sámaría se hokar jáná zarúr thá. Kahán tak áyá ? Wuh kúē tak áyá. Wahán ákar wuh kahán baiṭhá ? Wahán ánkar wuh kúē par baiṭh gayá. Jab wuh baiṭhá thá, kaun aí ?

Review Ex. in Past Tense bringing up to speed. Count 1-20 in turn, write each no. on the board, and as the teacher points let one pupil ask and another answer to *kitne*, *kitní* ?

\* N.B.—While XI—XII and other slip exercises are being mastered to speed, review I—X.



## LESSON XIV.

### Exercise in Intransitive Past Tense.

The girl said, I came from Larkí ne kahá ki, main the city. shahr se áí.

The boy said, I came from Larke ne kahá ki main shahr the city. se áyá.

The girl said, Mary you Larkí ne kahá, Mariam, tu came from the city yesterday. kal shahr se áí.

The boy said, John you Larke ne kahá, Yuhanná came from the city yesterday. tú kal shahr se áyá.

We (women) came from the Ham kal shahr se áín. city yesterday.

We (men) came to the city Ham parson shahr men áe. day before yesterday.

They (men) came home Wuh kal ghar áe. yesterday.

They (women) came home Wuh parson ghar ko áín. day before yesterday.

Men, did you come home Ai ádmío, kyá tum kal ghar yesterday. áe ?

My boy came home day Merá larká parson ghar áyá before yesterday. (á gáyá).

Your girl came the day- Tumhárí larkí atarson áí. before-day-before-yesterday.

Did you come yesterday or Kyá áp kal áe ki nahu not ?

Review charts. Majors I-X may be laid aside for a week.

## LESSON XV.

Accordingly Jesus tired and worn from the journey just sat down on the well, and it was about the sixth hour.

Chunáñchí Yisú' safar se thaká mándá hokar yún hí kúẽ par baiṭh gayá, aur yih chhaṭe ghanṭe ke qaríb thá. (32)

**Suwál o Jawáb.**—Sukhár shahr ke nazdík kyá thá ? S. sh. k. n. ek kúã' thá. Us kúẽ ke pás kaun áyá ? Us k. k. p. Khudáwand Yisú' áyá. Wahán par ánke \* us ne kyá kiyá ? W. p. áke wuh baiṭh gayá. Kyún baiṭh gayá ? Wuh thaká thá. Kyún thaká thá ? Wuh safar se thaká thá. Kahán se safar karke áyá thá ? Wuh Yahúdiyá se safar karke áyá thá. Jab baiṭh gayá to kaunsá ghanṭá thá ? Yih chhaṭe ghanṭe ke qaríb thá. Kyá Yisú' akelá † thá ? Hán akelá thá, uske shágird shahr gaye the.

Jab wuh baiṭh gayá to shahr se kaun á gayí ? J. w. b. g. to sh. s. ek Sámarí 'aurat á gaí. 'Aurat ke nazdík ‡ yih ádmí jo kúen par baiṭhá thá kaun thá ? Wuh usko Yahúdí jántí thí. Jab wuh á gayí, to Yisú' ne kyá kahá ? J. w. á. g. t. Y. n. kahá, Mujhe pání pilá. Use Yahúdí jánkar 'aurat ne kyá jawáb diyá ? U. Y. j.' a. n. jawáb diyá, ki tú mujh se pání kyún mángtá hai ?

## LESSON XV. B.

Gintí 1-25, ek se lekar pachís tak. Ordinals, pahlá, dúsrá, tísrá, chauthá, páñchwán, chhaṭá, sátwán, áṭhwán, nawán, daswán.

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\* Either *ánke* or *áke*.

† Alone.

‡ Near ; in one's view or opinion.

He went into the city.	Wuh shahr men gayá.
She went into the city.	Wuh shahr men gaí.
We (men) went into the city.	Ham shahr men gaye.
We (women) also went into the city.	Ham bhí * shahr men gaín.
You went into the city (polite).	Áp shahr men gaye.
You went into the city.	Tum shahr men gaye.
I went into the city.	Main shahr men gayá.
Said she, I too went into the city.	Usne kahá, ki main bhí shahr men gaí.
They went into the city.	Wuh shahr me gaye.
They (women) too went into the city.	Wuh bhí * shahr men gayín.
Write on five or ten slips and recite in 11 secs.	
Review Charts.	

## LESSON XV. C.

The Samaritan woman said to him, Thou, being a Jew, why askest water from me a Samaritan woman, for the Jews have no dealings with the Samaritans.

Sámari' aurat ne us se kahá, Tú Yahúdi hokar mujh Sámari 'aurat se pání kyún mángtá hai? kyúnki Yahúdi Sámarión se kisé tarah ká bartáo nahín rakhte. (50)

Teach in breath-groups accórding to the spacing of the words.

**Suwál o Jawáb.**—Yih' 'aurat kaun thí? Wuh Sámari thí. Yisú' kaun thá? Wuh Yahúdí thá. Yahúdí Sámarión ke háth † se pání píte the? Nahín, nahín píte the. Kyá wuh roṭí Sámari ke háth se kháte the? Na wuh roṭí

\* Bhí in Urdu is not stressed emphatically but slurred over.

† Hand.



kháte the, na pání píte the, na kisé tarah ká bartáo un se rakhte the. Kyá Masíh piyásá tha ? Hán wuh piyásá thá. Wuh kyún piyásá thá ? Wuh safar karke Yahúdíá se áyá thá. Yisú' us 'aurat ke háth se pání píná cháhtá thá ? Hán, cháhtá thá. Yih 'aurat achchhí thí ? Nahín, wuh achchhí nahín thí. Kyún nahín ? Wuh yún hí ek ádmí ke pás rahtí thí, jo us ká shauhar na thá. Masíh ne us se pání kyún mángá ? Kyúnki wuh piyásá thá, aur is liye bhí ki wuh us se báten karná cháhtá thá. Naját kahán se hai ? Naját Yahúdión se hai. Kaun naját detá hai ? Khudáwand Masíh naját detá hai.

Áp kis tarah áe hain ? Tum kal kis tarah Láhaur gaye ? Wuh kis tarah áí hai ? Ham kis tarah jáen ? Áp ne yih kitáben kitne men lín ? Main ne áth áth áne ko lín. Áp ne yih kursí kis tarah se dí ? Main ne yún hí dí. Yih kis tarah ka ádmí hai. Yih kaise log hain ? Yih bahut achchhe log hain ? Yih kaisá pání hai ? Yih kis tarah kí bát hai ?

Take a clock and ask the time—*Kyá bajá hai ?* or *Kitne baje hain ?* and practise from time to time, till the pupil can readily answer.

Compare Interrogatives VIII.

Review Charts.

## LESSON XVI.

Our fathers worshipped in this mountain and you say that the place where one ought to worship is in Jerusalem.

Hamáre bápádón ne is pahár par parastish kí, aur tum kahte ho ki wuh jagah jahán parastish karní cháhiye Yarusalem men hai. (40)

**Suwál o Jawáb.**—Sámari log parastish kahán karte the ? S. l. us pahár par p. k. t. Yahúdí log parastish kahán

karte the ? Wuh Yarúsalem men p. k. t. Yarúsalem kin logon ká shahr thá ? Y. Yahúdion ká shahr thá. Sukhár kin logon ká shahr thá ? S. Sámari logon k. sh. t. Yahúdi kyá kahte the ? Y. k. t. ki Yarúsalem men parastish karní cháhiye. Parastish kahán karní cháhiye ? Parastish har jagah karní cháhiye, kyúnci Khudá har jagah hai. Masíhí log girjagharon men, Hindú log mandiron men, Mussalmán log Makka men aur apne apne masjidon men parastish karte hain. Aur sab log apne apne gharon men bhí karte hain.

Pání bharná cháhiye. Kursí láná \* cháhiye. Rotí khána cháhiye. Yih bát kahná nahín cháhiye. Itne rúpæ dene nahín cháhiye. Yih rúpáyá dená nahín cháhiye. Yih khará nahín hai. Ham ko páni bharná cháhiye. Tum ko bímár † honá nahín cháhiye. Use yih topí mol lená nahín cháhiye. Áp ko dúdh ‡ píná nahín cháhiye. Yahán mere pás rahná § cháhiye. Chha baje uthná cháhiye. Cháhiye ki yih 'aurat apná shauhar buláe.

Review Charts.

## LESSON XVII.

Woman, believe me, the hour is coming when you shall worship the father neither on this mountain, nor in Jerusalem.

Ai 'aurat, merí bát ká yaqín kar, ki wuh waqt átá hai ki tum na to is pahár par báp kí parastish karoge, aur na Yarúsalem men. (39)

**Suwál o Jawáb.**—Kis ne yih bát kahí ? Khudáwand Y. M. ne y. b. k. Kis se kahí ? Us ne us Sámari 'aurat se kahí. Wuh 'aurat usko kyá jántí thí ? Wuh usko Yahúdi nabí jántí thí. Wuh log Khudá kí parastish kahán karte the ?

\* To bring.

† Ill.

‡ Milk.

§ To stay.



usí  
Wuh ~~ek-hí~~ jagah karte the. Masíh ne is bát kí bábat kyá kahá ?

Khudá kí parastish kis jagah karní cháhiye ? Kh. k. p. har jagah karní cháhiye. Kis waqt karní cháhiye ? Har waqt k. ch. Pandit jí, áp log Khudá kí parastish kahán karte hain ? Janáb, ham log to mandiron men karte hain Bihishtí, tum log kahán parastish karte ho ? Huzúr, ham to masjidon men karte hain.

Main ne tumhen wuh khet kátne ke liye bhejá.

Us ne barí mihnát kí. Us ne barí minnat kí.

He labored very hard. He implored very hard.

Wuh chhaṭe ghaṭe ke qarib uṭhá thá.

## LESSON XVIII.

You worship you know not what (you perform his worship whom you do not know). We perform his worship, whom we know, for salvation is (out) from the Jews.

Tum jise nahín jánte, us kí parastish karte ho. Ham jise jánte hain, us kí parastish karte hain, kyúnki naját Yahúdión men se hai. (40)

**Suwál o Jawáb.**—Yahúdí kis kí parastish karte the ? Y. Khudá kí parastish karte the. Sámari log kis kí parastish karte the ? S. I. uskí parastish karte the, jise wuh nahín jánte the. Wuh kaun thá ? Wuh Khudá kí aur buton kí bhí parastish karte the. Naját kahán se hai ? N. Yahúdión men se hai. Kaun naját degá ? Khudá n. degá. Kis ke wasíle \* se degá ? Wuh Khudáwand Yisú' Masíh ke wasíle se detá hai. Kis ko degá ? Mángnewále ko degá. Kaun mánge ? Jo koí cháhe mánge aur lewe bhí.

Let the pupil give also the positive forms :—*Main usko jántá hún*, etc.

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\* By whose means ?



Main usko nahín jántá.  
 Áp usko nahín jánte.  
 Ham usko nahín jánte.  
 Wuh usko nahín jánte.  
 Wuh usko nahín jántá.

Wuh usko nahín jántí.  
 Main usko nahín jántí.  
 Ham usko nahín jántín.  
 Wuh usko nahín jántín.  
 Áp usko nahín jántín.

*Gintí.*—10—100, 500, 1000, das, bís, tís, chálís, pachás, sáth, sattar, assí, nawwe, sau yá saikrá. Ek sau, páñch sau, das sau, yá hazár.

Review time.

Kyá bajá hai ? or, Kitne baje hain ? Ek bajá hai. Do baje hain, tén baje hain, wagaira, wagaira, etc., etc.

See Interrogs. VIII.

Practise for rhythm, *Uskí parastish karte hain*, and also with particular care for the Urdu quality of the s's, r's, and non-aspirate k's and t's.

## LESSON XIX.

But the time is coming, rather is now, that true worshippers shall perform the worship of the Father with spirit and truth, for the Father seeks for himself such worshippers.

Magar wuh waqt átá hai, balki ab hí hai, ki sachche parastár Báp kí parastish rúh aur sachcháí se karenge, kyúñki Báp apne líe aise parastár dhúndhtá hai. (47)

**Suwál o Jawáb.**—*Khudá* kyá hai ? *Khudá* rúh hai. *Masíh* kyá hai ? *Masíh* sachcháí hai. *Khudá* apne líe kyá dhúndhtá hai ? K. a. l. sachche parastár d. hai. Sachche parastár kaun hain ? Sachche p. wuh hain, jo rúh aur sachcháí se parastish karte hain. *Khudá* kí parastish kahán karen ? K. kí p. har jagah karní cháhiye. Parastár kyá hai ? Parastár wuh hai jo *Khudá* kí parastish kartá hai. Parastish karnewále ko parastár kahte hain. Kis tarah

se Khudá kī parastish karnī chāhiye ? Khudá kī p. rūh se karnī chāhiye. Agar koī ādmī sachchāī se Khudá ko dhūndhegá, to wuh usko páegá.

Áp apní kitáb dhūndhte the. Kyá wuh milí ? Nahín. Main ne use bahuterá dhūndhá, par wuh na milí. Áp apne líe kyá karte hain ? Main apne líe kám kartá hún. Masíh Sámariá men apne líe kyá dhūndhtá thá ? Wuh apní báton ke líe jagah dhūndhtá thá. Kyá koī jagah milí ? Hán, wuh log achche nikle.

Main áj shahr jáungá. Yuhanná abhí gayá. 'Aurat abhí kúẽ ko jáegi. Ham parson shahr men jáenge. Áp chauthe roz na jáenge ? Nahín parson tísrá roz hai. Ham parson hí jáenge. Zarúr jáenge. Wuh abhí jáenge.

Main uskí bát ká yaqín Áp unkí bát ká yaqín nahín nahín kartá. karte.

Wuh merí bát ká yaqín Wuh tumhári bát ká yaqín nahín kartá. nahín kartí.

Ham is bát ká yaqín nahín Larkián merí bát ká yaqín karte. nahín kartín.

*Ginti*—1  $1\frac{1}{4}$   $1\frac{1}{2}$   $1\frac{3}{4}$  2  $2\frac{1}{4}$   $2\frac{1}{2}$   $2\frac{3}{4}$  3  $3\frac{1}{4}$   $3\frac{1}{2}$   $3\frac{3}{4}$  4  $4\frac{1}{4}$   $4\frac{1}{2}$   $4\frac{3}{4}$   
5  $5\frac{1}{4}$   $5\frac{1}{2}$   $5\frac{3}{4}$  6  $6\frac{1}{4}$   $6\frac{1}{2}$   $6\frac{3}{4}$  7  $7\frac{1}{4}$   $7\frac{1}{2}$   $7\frac{3}{4}$  8  $8\frac{1}{4}$   $8\frac{1}{2}$   $8\frac{3}{4}$  9  $9\frac{1}{4}$   $9\frac{1}{2}$   
 $9\frac{3}{4}$  10  $10\frac{1}{4}$   $10\frac{1}{2}$   $10\frac{3}{4}$  11  $11\frac{1}{4}$   $11\frac{1}{2}$   $11\frac{3}{4}$  12  $12\frac{1}{4}$   $12\frac{1}{2}$   $12\frac{3}{4}$   $\frac{3}{4}$   $\frac{1}{2}$   
 $\frac{3}{4}$ . Cf. Interrogs. VIII.

Have pupil omit the negative and give it.

Sachchá, sachche, sachchí sachchái. Dhúndhná, dhúndhá, dhúndhtá, dhúndhtí, dhúndhte.

## LESSON XX.

The woman said, I know that Messiah who is called Christ is coming—When he will come, he will tell us all things. I who speak unto thee am he.

'Aurat ne kahá, Main jántí hún ki Masíh jo Kristus kah-



lātá hai ánewálá hai—jab wuh áegá to wuh hamen sab bāten batá degá. Main jo tujh se bol rahá hún wuhí hún. (51)

**Suwál o Jawáb.**—Masíh ke áne kí bábat Yahúdí kyá kahte the ? Wuh kahte the ki Masíh ánewálá hai aur ákar (ákar) naját degá. Sámaríon ko bhí is bát ká yaqín thá ? Han wuh bhí is bát ko jánte the. Masíh ákar kyá karegá ? Masíh ákar sab bāten batá degá. Is bát ke kahne par Masíh ne kyá kahá ? Is par Masíh ne kahá, Main jo tujh se bāten kar rahá hún wuhí hún. 'Aurat ko yaqín áyá ki Yisú' wuh Masíh hai ? Hán yaqín áyá. Yahúdí us ánewále nabí ko kyá kahte the ? Wuh usko Masíh kahte the. Yúnání\* usko kyá kahte the ? Yúnání usko Kristus kahte the.

a. Wuh bol rahá hai. Wuh kám kar rahí hai. Ham pání bhar rahe hain. Wuh rotí khá rahe hain. Wuh bāten kar rahí hai. Áp kyá kar rahe hain ? Ham gend† dhúndh rahe hain. Tum kyá kar rahe ho ? Main ek 'aurat se bāten kar rahá hún. Ham shahr men já rahí hain. Main is ádmí ko pání pilá rahí hún.

b. Practise all hours of the clock by quarters.

*Review Charts.*—Practise the above verse with special reference to the dental t's.

*N.B.*—Review I—X again. Periodically lay by, and periodically review, all familiar material until it cannot be forgotten.

## LESSON XXI.

In the meantime his disciples came and began to wonder that he is talking with a woman, still any one did not say anything regarding the matter.

Itne men us ke shágird á gaye aur ta'ajjub karne lage ki

\* Greeks.

† Ball.



wuh 'aurat se báten kar rahá hai, táham kisé ne is bát ke báre men kuchh nahín kahá. (45)

**Suwál o Jawáb.**—Us ke shágird kahán gaye the ? Wuh shahr men gaye the. Kis líe gaye the ? Wuh kháná mol lene gaye the. Jab Yisú' 'aurat se báten kar rahá thá to kyá huá ? Jab Yisú' 'aurat se báten kar rahá thá uske shágird áe. Jab áe, to unko kyá ma'lúm huá ? Unhen ma'lúm ho gayá ki Yisú' Sámari 'aurat se bát chít kar rahá hai. Kyá karne lage ? Unhon ne ta'ajjub kiyá. Is bát ke báre men kisé ne kuchh kahá ? Kuchh nahín. Kisé ko itní jur'at \* thí ? Kitná pání cháhiye ? Itná bas hai.

'Auraten pání bhar rahí hain. Do tín larke hamári taraf á rahe hain. Ek larí bhí shahr kí taraf se á rahí hai. Áp ká larí hamári taraf dekh rahá hai. Mán apne bachche ko dúdh pilá rahí hai. Ustád larcon se suwál kar rahá hai. Larke jawáb de rahe hain. Laríán qalam se likh rahí hain. Ek na ek din sab log Khudá kí parastish karenge. Qulí log mujh se ziyáda paise máng rahe the, aur main ne sab ko thorá thorá diyá. Take *dálná, nikálná, jáná, bharná, lená, dená, kháná, kahná, píná, baiṭhná, banná*, and form the continuative present tense of each according to this model, using different subjects, pronouns and nouns.

Repeat the above verse with particular attention to the quality of the trilled r's, and to the final vowels.

## LESSON XXII.

So the woman left her water-jar and went into the city and began to say to the people, Come see a man who told me all my deeds. Is it possible that this is Messiah ?

Pas 'aurat apná ghará chhor kar shahr men chalí gayí aur

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\* Temerity.

logon se kahne lagí. Áo ek ádmí ko dekho jis ne mere sab kám mujhe batá diye. Kyá mumkin hai ki Masíh yihí hai ? (53)

**Suwál o Jawáb.**—Shahr se kaun á gaye ? Shágird shahr se áe. Jab wuh áe, to 'aurat ne kyá kiyá ? Jab áe, 'aurat ne apná ghára chhorá aur shahr men chali gayí. Wahán jákar kyá kiyá ? Wahán logon se kahne lagí, Áo, *wagaira*. Yih 'aurat Yisú' ko kyá kahtí thí ? Wuh usko Masíh kahtí thí. Yih 'aurat shahr men kyá kar rahí hai ? Wuh shahr men logon se bát kah rahí hai ki áo aur dekho. Wuh kis bát se usko Masíh jántí thí ? Usne 'aurat ko us ke sáre kam dikháe, is líe wuh usko Masíh jántí thí.

Áo, do ádmíon ko dekho, jinhon ne apne sab kám mujhe batá diye. Áo, tín 'auraton ko dekho jinhon ne hamáre sab kám ham ko batáe hain. Áo, sát larkíon ko dekho jo kúẽ par baiṭhí hain. In logon ko dekho jo shahr se áe hain. Is Sámari 'aurat ko dekho, jis ne logon ko buláyá thá. Áo, in Sámariyon ko dekho jo shahr kí taraf se á rahe hain. Áiye, is nabí ko dekhiye jo kúẽ par baiṭhá thá. Un Shágirdon ko dekho jo kháná mol lene ko gaye the. Áo, un ádmíon ko dekho jinhon ne kháná mol liyá thá.

*Review the Charts.*—Watch the rhythm of the above verse.

## LESSON XXIII.

They went out of the city and began to come to him. Meantime (in this much [time]) his disciples began to beg him, Sir, eat something, but he said to them, I have for eating such food as which you do not know.

Wuh shahr se nikalkar uske pás áne lage. Itne men uske shágird us se yih darkhwást karne lage, ki Ai Rabbí, kuchh khá le, lekin usne un se kahá, Mere pás kháne ke liye aisá kháná hai jise tum nahín jánte. (63)



**Suwál o Jawáb.**—Shahr men kaun gayí ? Logon se kyá kahne lagí ? Shahr se kaun nikle ? Log shahr se nikle. Wuh kidhar jáne lage ? Wuh Masíh ke pás jáne lage. Us waqt Masíh kahán thá ? U. w. M. kúẽ ke pás thá. Us ke sáth kaun the ? Uske shágírd uske sáth the. Itne men wuh kyá darkhwást karne lage ? Unhon ne yih darkhwást kí, ki Rabbí kuchh khá le. Masíh ká kyá jawáb thá ? Masíh yih jawáb dene lagá, Mere pás kháne ke liye hai. Kaisá kháná uske pás thá ? Usne kahá, ki aisá kháná hai jise tum nahín jánte.

Wuh rotí kháne lagí. Larḱá dúdh píne lagá. Itne men ádmí shahr se áne lage. Masíh kúẽ ke pás 'aurat se báten karne lagá. Wuh ham ko dene lage. Wuh gend ḁhúndh-ne lagín. Jis waqt wuh ham ko dekhtá hai wuh ham se paise mángne lagtá hai. Mán ko dekhkar bachcha rone lagtá hai. Larḱe bárah bajne par áne lagenge.

**Synopsis of *karná*.**—Karke, karo, main kartá hún, main kartá thá, main ne kiyá, main ne kiyá hai, main ne kiyá thá, karún, karúnga. So with *dálná, chhorná, dená, lená*.

Rabbí, dabbi, batti, bachcha, bachá, kachchá. Báḡ, báḡ bháḡ. Review previous words.

## LESSON XXIV.

So the disciples said among themselves, Has any one brought him something to eat ? Jesus said to them, My food is this, that I do works according to the will of my sender and fulfil his work.

Pas shágírdon ne ápas men kahá, Kyá koí uske kháne ke liye kuchh láyá hái ? Yisú' ne un se kahá, Merá kháná yih hai ki apne bhejnewále kí marzí ke muwáfiq 'amal karún aur us ká kám púrá karún. (48)

**Suwál o Jawáb.**—Masíh ke na kháne ke sabab se shágir-



don ne ápas men kyá kahá ? Uske na kháne se unhon ne ápas men kahá, Kyá koí uske pás kuchh kháne ko láyá hai ? Masíh ká khána kyá thá ? Khudá kí marzí púrí kární. Kis ne Masíh ko bhejá ? Khudá ne. Kis liye bhejá ? Is liye ki wuh Khudá kí marzí ke muwáfiq 'amal kare. Bhejnewálá kaun hai ? Bhejnewálá Khudá hai. Bhejá húa kaun hai ? Masíh bhejá húa hai. Khudá kí marzí kyá hai ? Khudá kí yih marzí hai ki Masíh naját ká bandobast (arrangement) púrá kare. Naját ke bandobast ke liye kyá zarúr thá ? Yih zarúr thá ki Masíh markar zinda hojáo (dying become alive).

Mistrí, aisí kursí lení cháhiye ? Huzúr kí marzí ; yih kursí achchhí hai. Achchhí bát, yihí de do. Is ke muwáfiq do aur lá do. Kaun khána láyá thá ? Main khána láyá thá. Kis ne khána kháyá ? Áp ke larke ne khána kháyá. Us ne kab kháyá ? Us ne chha baje se pahle kháyá thá. Larke ke líe kaun roṭí láyá ? Us kí mán láí. Un larcon ke líe kaun láyá ? Un kí bahinen láín. Un ádmion ke líe kaun kaun roṭí láí hai ? Un kí larkían apne apne báp ke líe láí hain.

Ágá Khán, Gází Khán, Bág, kágaz, bálíg.

## LESSON XXV.

Do you not say, In the coming of harvest there are left four months ? Behold I say unto you, Lift up your eyes and look on the fields that the harvest is ripe.

Kyá tum kahte nahín ki fasl ke áne men chár mahíne báqí hain ? Dekho, main tum se kahtá hún ki apní ánkhen uṭhákár kheton par nazar karo ki fasl pak gayí hai. (50)

**Suwál o Jawáb.**—Fasl ke áne kí bábat log kyá kahte the ? Log kahte the ki fasl ke áne men chár mahíne báqí hain. Masíh ne fasl ke báre men kyá kahá ? Us ne kahá,

ki fasl pak gayí hai. Ánkhen uṭhákár kyá dekhná cháhiye thá ? Kheton ko dekhná cháhiye thá. Kheton ke kyá ma'ní (meaning) hain ? Kyá khet ke ma'ne yahán zamín ke khet, yá ádmíon ke khet hain ? Yahán kheton ke ma'ní log hain. Jab Masíh ne kahá ki fasl pak gayí hai, us ká kyá matlab thá ? Uská yih matlab thá ki Sámari log Khudá par ímán láne ko taiyár hain.

Dekho ji, bárah bajne men kitní minit báqí hain ? Janáb, das pandrah minit báqí hain. Is kitáb par nazar (karo) kijiye ki kaisí hai. Us ádmí ko dekho ki kyá kar rahá hai. Ġaríb-parwar, wuh fasl ko kát rahá hai. Rotí pak gayí hai ? Huzúr, pak gayí. Tum mujhe kyá kahte the ? Main áp se yih kah rahá thá ki Áp ke kheton men fasl bahut achchhí hai. Hán, ṭhík hai, aur tumháre kheton men bhí. Hán janáb, ab kí daf'a \* sabhon kí fasl barí achchhí hai.

Ápní kitáb uṭhákár mez par rakkho. Janáb, main apní kitáb uṭhákár mez par rakhtá hún. Ab phir uṭhákár kursí par rakkho—farsh par ; khiṛkí, darwáze, Sáhíb ke pás, wagaira, wagaira.

Chár bajne men kitní minit báqí hain ? Chár bajne men 1-30 minit báqí hain. Cháhiye ki ustád yih suwálát bahut daf'a púchhe.

Apní ánkhen uṭhákár kheton par nazar karo. Particular attention to pronunciation and rhythm.

## LESSON XXVI.

The reaper receives wages and gathers fruit for eternal life, that the sower and the reaper both together may rejoice, for on this occasion the proverb is correct that one

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\* Time, occasion, times.



sows another reaps (the sower is another the reaper another).

Kátnewálá mazdúrí pátá, aur hamesha kí zindagí ke líe phal jam'a kartá hai, táki bonewálá aur kátnewálá, dono milkar, khushí karen. Kyúnki is par yih masal thík áti hai ki bonewálá aur hai, kátnewálá aur. (53)

**Suwál o Jawáb.**—Kátnewálá kaun hai ? Kátnewálá wuh ádmí hai jo ki fasl ko káttá hai. Mazdúrí ke kyá ma'ní hain ? Wuh dām jo kām karne ke líe milte hain, mazdúrí kahláte hain. Mazdúr kaun hai ? Mazdúr wuh ádmí hai jo paise ke líe kām kartá hai. Kyá yahán is bát men Masíh ke yihí ma'ní hain ? Yahán to nahín. Yahán us ke matlab men bonewálá wuh hai jo logon ko Khudá ki báten batáe, aur kátnewálá wuh hai jo logon ko ímán dilákar Khudá ke pás láwe. Phal ká kyá matlab hai ? Phal wuh log hain jo ímán láte hain. Fasl ke waqt kaun khushí karte hain ? Bonewálá aur kátnewálá dono milkar khushí karte hain. Mazdúr kyá pátá hai ? Mazdúr mazdúrí pátá hai. Bonewálá aur kátnewálá ek hí ádmí hain ? Nahín, bonewálá aur hai, kátnewálá aur. Yih kis kí masal thí ? Yih Yahúdíon kí masal thí, aur is mauq'e \* par yih masal thík áti hai.

Yih dekhnewále kaun hain ? Wuh Lahaur ke rahnewále hain. Bolnewále áp hain, aur sunnewálá main hún. 'Aurat bolí, ki main gawahí denewálí thí. Áp ke gáon kí 'auraten kidhar já rahí hain ? Wuh Dihlí ko jánewálí hain. Larke mele men jánewále hain. Yih gáonwále shahr men já rahe hain. Is kí gharwálí bahut achchhí 'aurat hai.

*Gintí.*—Count to 20 by quarters, until the figures can be read as quickly as in English.

Wuh baiṭhtá thá. Wuh káṭtí thí, wuh kátti thí, us ne káṭi thí, us ne kátí thí.

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\* Occasion.



## LESSON XXVII.

I sent you to reap that field on which you have performed no labour. Others did the labour and you became partners in the fruit of their labour.

Main ne tumhen wuh khet kátne ke líe bhejá jis par tum ne mihnát nahín kí, auron ne mihnát kí, aur tum unki mihnát ke phal men sharík húe. (41)

**Suwál o Jawáb.**—Khet kyá hai ? Khet wuh zamín hai jahán bíj \* boyá jáe. Yahán khet ká matlab (meaning, intention) ádmí hai yá zamín hai ? Yahán khet ká matlab zamín nahín, balki ádmí hai. Kátne se kyá murád † hai ? Kátne se murád hai ki ádmíon ko Masíh kí khabar dekar us ke pás láná. Mihnát se kyá murád hai ? Ádmíon ko Khudá kí báten kahná, yá Masíh kí khabar sunání mihnát se yih murád hai. Is khet par kis ne mihnát kí ? Is khet par, Masíh ne kahá, auron ne mihnát kí. Wuh aur kaun the ? Wuh nabí the. Wuhí bonewále the. Unki mihnát ke phal men kaun sharík húe ? Masíh ke shágird unki mihnát ke phal men sharík húe.

<u>Main</u> shahr kí taraf já rahá	Ham shahr kí taraf já rahe
thá—rahí thí.	the—rahí thín.

<u>Tú</u> shahr kí taraf já rahá	Tum shahr kí taraf já rahe
thá—rahí thí.	the—rahí thín.

Wuh shahr kí taraf já rahá	Áp shahr kí taraf já rahe
thá—rahí thí.	the—rahí thín.

Áp shahr kí taraf já rahe	Wuh shahr kí taraf já rahe
the—rahí thín.	the—rahí thín.

*Kí taraf*, toward, in the direction of. Write out the English of these on 16 slips, and repeat to speed.

Form similar sentences with subjects *Larká, larkí, lárke*,

\* Seed.

† Intent, purpose.

*lar\_kián*, 'auraten, mán, and others, using the verbs *kahná*, *jáná*, *áná*, *láná*, *karná*, *bolná*, *batáná*, *kháná*, *wagaira*, in both Present and Imperfect.

Deke, dökkho, dekhe. Us ne us ġaríb ko dekkhe, aur use rupaia deke us kí *khushí* dekhí. Wuh gore á rahe hain. Wuh ghore á rahe hain.

*N.B.*—He who can pronounce the verses of this lesson rapidly and well can not fail on many Urdu sentences.

## LESSON XXVIII.

And many of the Samaritans believed on Christ because of the woman's saying, and coming to him they began to make request, Stay with us. Accordingly he remained there two days.

Aur bahut se Sámarí us 'aurat ke kahne se Masíh par ímán láe aur uske pás ákar kahne lage, Hamáre pás raho. Chunánchi wuh do roz wahán rahá. (45)

**Suwál o Jawáb.**—'Aurat kidhar gayí ? Kyá kahne lagí ? Uske kahne se kyá natíja (result) húá ? Uske kahne se bahut se Sámarí log Masíh par ímán láe. Jab Sámarí log ímán láe to kyá karne lage ? Wuh Masíh ke pás jákar dar-khwást karne lage. Unhon ne kyá dar-khwást kí ? Un kí yih dar-khwást thí, kí hamáre pás rah. Wuh kitne roz unke pás rahá ? Wuh do din rahá. Wahán rahkar Masíh ne kyá kiyá ? Us ne logon se *Khudá* kí bahut baten kahín.

Yisú' ne yih bát apne shágirdon se kahí. Shágirdon ne apne ustád se kahá. Shágird apne ustád se bará nahín. 'Aurat ne apná ghará chhorá. Main apne bhejnewále kí marzí púrí karne áyá hún. Ham ne yih bát apne báp-dádon se suní. Ya'qúb ne apne beṭe Yúsuf ko diyá. Main apná pinsil tum ko dúngá. Tum ne apní ṭopí kis ko dí ?



Larke apní kitáben áp ko denge. Larķí apní kitáb áp ke bhái ke líe láegí. Larķo, apní apní kitáb band karo. Ham apná apná kám kar rahe hain. Tum log apná apná karo.

*Do, dho, dho.* Review Charts.

## LESSON XXIX.

On account of his word many others also believed on him and began to say to the woman, Now we believe not merely from thy telling, for we have heard him ourselves and we know that this is indeed the Saviour of the world.

Uske kalám ke sabab aur bhí bahutere ímán lée aur 'aurat se kahne lage, Ab ham tere hí kahne se ímán nahín láte, kyúnki ham ne klud sun liyá aur jánte hain ki yih f'ilhaqíqat dunyá ká munj́í (naját denewálá) hai. (62)

**Suwál o Jawáb.**—Wahán rahkar Masíh ne kyá kiyá? Wahán rahkar us ne logon se kalám kiyá. Kalám karne se kyá húá? Kalám karne se yih natíja húá ki aur bhí bahutere ádmí ímán lée. Ímán lákar log kyá kahne lage? Log kahne lage ki ab ham apne sunne se ímán lée hain, kisé ke kahne se nahín. Logon ne 'aurat se kyá kahá? Unhon ne kahá, ki sirf tere kahne se nahín balki us kí sunne se hamen yaqín hai. Kis sabab se log ímán lée? 'Aurat ke kahne ke sabab aur Masíh kí bát sunne ke sabab se ímán lée. Ímán kis tarah se átá hai? Ímán Khudá ke kalám ko sunne se átá hai. Wuh log sunne se kyá jánte the? Wuh sunne se jánte the ki Masíh dunyá ká munj́í hai. Munj́í kyá hai? Naját denewále ko munj́í kahte hain; ya'ne munj́í ke ma'ne naját denewálá hai.

Kitne ádmí 'aurat ke kahne se ímán lée? Masíh ke sunne se kitne? Masíh kitne din rahá?

Other exercises with *kitná*, cf. Interrog. IX.



*Gintí.*—Ek se lekar chálís tak, 1–40.

She, he, they, I, you, we, both genders, started to go, come, say, send, bring, speak, tell, call, draw, eat, drink, give, take.

*Sát, sáth, sáth.* Review Charts.

## LESSON XXX.

After two days Christ started from there and went to Galilee, for he himself gave testimony that a prophet gets no honour in his own country.

Do dinon ke ba'd Masíh wahán se rawána hokar Galíl ko gayá, kyúunki us ne khud gawáhí dí ki nabí apne watan men 'izzat nahín pátá. (43)

**Suwál o Jawáb.**—Masíh aur uske shágird kitne din wahán rahe? Masíh apne shágirdon ke sáth wahán do din rahá. Do roz ke ba'd kyá kiyá? Wuh do din ke ba'd rawána húa. Kidhar gayá? Galíl ko chalá gayá. Kyá hai jo nabí apne watan men nahín pátá? Nabí apne mulk men 'izzat nahín pátá. Kis ne yih bát kahí? Masíh ne is bát kí gawáhí dí. Masíh ká mulk kaunsá thá? Uská watan Yahúdiyá thá. Nabí kis ko kahte hain. Nabí usko kahte hain jo Khudá ká kalám logon ko sunáe.

Main das minit ke ba'd áungá. Sáhib pandrah minit ke ba'd áenge. Gári das bajne ke bárah minit ba'd áegí. Fasl chár mahíne ke ba'd pak jáegí. Kháná kitní der ba'd taiyár hogá? Koí das pandrah minit ba'd, janáb.

Wuh Galíl ko gayá. Usne gawáhí dí. 'Aurat shahr men gayí. 'Aurat ne yihí gawáhí dí. Shágird gáon men gaye. Shágirdon ne kalám kiyá. Larḱá kál rawána húa. Larḱe ne us ká kalám suná.

*Khud, 'izzat, kí, ke, ki, larḱí gáí, larḱe gaye.* Practise Homonymic Sentences.

## LESSON XXXI.

So when he came to Galilee, the Galileans received him, for as many works as he had done in Jerusalem at the time of the feast, they had seen them, for they too had gone to the feast.

Pas jab wuh Galíl men áyá to Galílíon ne us ko qabúl kiyá, is líe ki jitne kám us ne Yarúsalem men 'íd ke waqt kiye the, unhon ne un ko dekhá thá, kyúnki wuh bhí 'íd men gaye the. (58)

Suwál o Jawáb.—Masíh Sámaria ko chhorke kahán áyá ? Masíh Samária ko chhorke Galíl men áyá. Kin logon ne use qabúl kiyá ? Galíl ke logon ne us ko qabúl kiyá. Kis sabab se use qabúl kiyá ? Is sabab se ki wuh log bhí 'íd men gaye the. Wuh 'íd karné ko kahán játe the ? Yarúsalem men 'íd karte the. Wahán unhon ne kyá kyá dekhá ? Unhon ne wahán Masíh ke kám dekhe. Kitne kám dekhe ? Jitne kám us ne kiye the unhon ne sab ko dekhá. Dekhne se kyá natíja \* húá ? Yih natíja húá ki unhon ne Masíh ko qabúl kiyá.

Us ne yih kám kiyá. Unhon ne bará kám kiyá. Us ne bare bare kám kiye. In ádmíon ne kitná kám kiyá ? Un lar̥kon ne kaisá kám kiyá ? In lar̥kíon ne achchhá kám kiyá. Kis ne yih bát kí ? Kinhon ne yih báten kín ? Sabhon ne yih kám kiyá.

*Gintí.*—Ek se lekar pachás tak, 1–50.

Qabúl, waqt, faqír. Gayí, gayín, gaye, gayá, gáe, gáen.

Wuh gayí thí. Wuh gayí thín. Wuh gae the. Wuh gáe thí. Wuh gáen thín.

*N.B.*—The lessons up to this point should require all the students' time for four to six weeks, and then the student



should be able to tell the story, or to ask and answer any sort of textual question without the book. He should read thus far, Jno. iv. 1-45, readily in Roman and he may begin now to read this in character.

*In the following lessons, use a map and any pictures that are available to give vividness to the work. Let the teacher first tell the story off hand, though he will of course make his previous preparation, introducing the new words and explaining them. Then he will read the text, the pupils listening, as they follow on their books. The next day he will ask the indicated and other questions from the pupils. Pupils should compare the English version to note how the same idea is differently rendered into the two languages, and to get the idiomatic equivalents. Previous work should be kept under constant review as hereinafter indicated. No construction should remain unfamiliar to the pupil. Each must have a ready mastery of every construction.*

*Pupils should regularly be required, with open English text, to ask questions on every incident.*

## LESSON XXXII.

John iv. 46-54.

The pupil will be able to answer, without the Urdu book, the following questions :—

Kis ne pání ko mai banáyá ? Kahán banáyá thá ? Kafarnahúm men kaun rahtá thá ? Wahán kaun bímár thá ? Mulázim ne kyá suná ? Yih khabar sunkar usne kyá kiyá ? Yisú' ke pás jákar kyá darkhwást kí ? Yisú' ne kyá jawáb diyá ? Kyá mulázim ne apní darkhwást ko chhor diyá ? Phir kyá kahá ? Us ke beṭe kí kyá hálát thí ? Uskí darkhwást ('arz) dobára sunkar Masíh ne kyá kahá ? Mulázim ne is par kyá kiyá ? Kidhar ko rawána



húá ? Us ke naukar use kahán mile ? Unhon ne kyá khabar dí ? Báp ne kyá suwál kiyá ? Naukaron ne kyá jawáb diyá ? Is se báp kyá ján gae ? Mu lázim ke ghar-áne ne is mu'jize ke sabab kyá kiyá ? Qáná men Masih ká pahlá mu'jiza kyá thá ? Dúsrá kyá ?

Let the pupils write and hand in the Urdu of the following, and then let the same be gone over rapidly in class until all have it at command.

This is the well, place, city, house, room, where I first saw him, the boy, girl, man, woman, boys, men, women, girls—at least nine sentences.

In the following sentences, substitute, one at a time, the alternate words and phrases as indicated by the capital letters.

Yih wuh (A) hai jis, jin, ká, ke, kí, (B) bímár thá.

A. shakhs, mulázim, naukar, bádsháh, ádmí, 'aurat, sing. and pl.

B. beṭí, larķí, larķe, larķián, bachcha, báp, mán, bachche, 'aurat, 'auraten, ghorá, ghoríán.

Stay here until, etc. Yahín raho jab tak... na... tap utre, bachche ko árám ho, sárá gharáná ímán láe, sáhib paise bakhshe, use mile, mu'jiza dikháe, koí bará nishán dekhó, bímár ho, tum se púchh le.

Dictation in Roman Urdu should be regularly practised now, and the marking of all vowels and consonants required. Do it at the blackboard, if possible.

New words may now be frequently reviewed backwards and forwards from English to Urdu and vice versa, as well as requiring their use in sentences.

Let the pupils count in turn first, second, third, fourth, fifth—tenth, in the form *pahlá*, later *pahlí*, then *pahle*.

Pahlá, dúsrá, tísrá, chauthá, panchwán, chhaṭá, sátwán, áṭhwán, nauwán, daswán.

## LESSON XXXIII.

John ix. 1-12.

**Suwálat.**—Masíh kahán jātá thá ? Játe men us ne kis ko dekhá ? Masíh ke sáth kaun the ? Us ke Shágirdon ne kyá kahá ? Masíh ne kyá jawáb diyá ? Wuh ádmí kis líe andhá paidá húa ? Masíh ko kis ne bhejá ? Masíh ko kyá zarúr thá ? Din men log kyá karte hain ? Rát ko kyá karte hain ? Dunyá ká núr kaun hai ? Masíh ne zamín par kyá kiyá ? Phir us ne thúk se kyá kiyá ? Andhe kí ánkhon par kyá lagáí ? Miṭṭí lagákar kyá kahá ? Shilokh ká tarjuma kyá hai ? Jab andhe ne dhoyá, to kyá húa ? or, Andhe ne jo dhoyá to kyá húa ? Kis kis ne us ko dekhá ? Yih ádmí jo andhá thá pahle kyá karta thá ? Use bíná dekhkar ba'z ne kyá kahá ? Ba'z ne kyá ? Us ne kyá kahá ? Logon ne kyá suwál kiyá ? Us ka jawáb kyá thá ? Jab log púchhte the ki wuh kahán hai, to us ne kyá jawáb diyá ?

**N.B.**—Pupils will be able with the English version to ask these and all succeeding questions and to answer them with or without such assistance.

**Ginti.**—Ek se lekar sáth tak, 1-60, bári bári gino.

**Customary action.**—Wuh bhíkh mángá kartá hai. Wuh bhíkh mángtá hai. Us ne bhíkh mángí. Us ne qalam mángá. Wuh andhá haikal ke pas baiṭhke bhíkh mángá kartá thá. Yih 'aurat kúẽ se pání bhará kartí thí. Munshí ṭhík ṭhík kahá kartá hai. Laṛká yihí jawáb diyá kartá hai. Apne báp se púchhá karo. Yih ádmí achchhá kám kiyá kartá hai. Aisí aisí kháne kí chizen hamáre pás bhejá karo. Yahán kyún áyá karte ho ? Yih dhobí áp ke kapre dhoyá karegá. Form similar sentences with *jána* (irregular *jáyá*), *ḍálná*, *khána*, *pína*, *dekhná*, *lená*, *uṭhná*, *banána*.



Bhejá húa. Yih bhará húa ghará le jáo. Yih dhoe húa kapre kis ke hain? Main ne usko kúẽ par baithá húa dekhá.

Let the pupil copy out all examples in vss. 1-12 of subjects with *ne*, with their verbs and their objects, and deduce the rule of this tense. Seventeen examples.

Review briefly Chapter IV.

No further regular references, but daily practice of pronunciation exercises.

## LESSON XXXIV.

John ix. 13-23.

**Suwálát.**—Log us shakhs ko kahán le gaye? Farísion ne kyá púchhá? Us shakhs ne kyá jawáb diyá? Wuh kaunsá din thá ki jis men wuh bíná húa? Is wáste ba'z Farísí kyá kahte the? Aur ba'z ba'z ne kyá kahá? Pas un men kyá húa? Yih shakhs Masíh ke haqq men kyá kahtá thá? Kyá Farísion ko yaqín áyá ki yih pahle andhá thá? Is sabab se unhon ne kis kis ko buláyá? Kyá kyá suwál púchhe? Uske mán báp ne kyá jawáb diyá? Wuh kin se darté the? Kis wáste darté the? Kahán se khárij kiyá jáegá? Yih shakhs chhotá thá yá bará? Yahúdion ne kyá eká kiyá thá?

Note the forms *píná*, to drink, *piláná* to give another drink; *dekhná* to see, *dikháná*, to make one see, show; *khulná*, to come open, *kholná*, to make open; *banná*, to be made, *banáná*, to make; *nikalná*, to go out, *nikálná*, to put out or take out; *uthná*, to rise, *utháná*, to raise, lift up; *pakná*, to become ripe or to cook (intransitive); *pakáná* to cook (transitive); *kahná*, to say, *kahláná*, to make or cause or have another say. Use these forms in appropriate sentences in various tenses. Use also the forms for customary action and with *chukná* and *sakná*. See below.



Vss. 4, 16, end, *nahín* *kār saktá*, *dikhá saktá hai*, both in present tense, though the former has no *hai*, apparently. Really the *hai* is in the *nahín*, so that ordinarily *hai* is omitted when *nahín* occurs. *Us ne nahín diyá*, He has not given; *Ue ne diyá hai*, He has given; *Us ne na diyá*, He did not give; *Us ne diyá*, He gave.

Express ability, with *sakná*, in present tense, using *áná*, *jáná*, *karná*, *kháná*, *púchhná*, *baithná*, *wagaira*.

Use the same forms with *kyúnkar* and *kis tarah*.

## LESSON XXXV.

John ix. 24-41.

**Suwálát.**—Farísí us shakhs ko dobára bulákar kyá kahne lage? Wuh Masíh ke haqq men kyá kahte the? Wuh shakhs kyá kahne lagá? Sibára unhon ne kyá suwál kiyá? Us ne is tísre suwál par kyá kahá? Unhon ne use burá bhalá kis wáste kahá? Farísí kis ke shágird the? Kyún kahte the, ki Ham Músá ke shágird hain? Unhon ne Masíh ke haqq men phir kyá kahá? Us ádmí ke nazdík ánkhon ke kholne se kyá ma'lúm hotá thá? Khudá kin kí nahín suntá hai? Kis kí suntá hai? Kaun sí bát dunyá ke shurú' se sunne men nahín áí? Jo shakhs Khudá kí taraf se nahín hai, wuh kyá kar saktá hai? Unhon ne use kis wáste báhar nikál diyá? Is ke ba'd kaun us ádmí ko milá? Milkar kyá kahne lagá? Us ne kyá suwál kiyá? Use kyá jawáb milá? Us ne sijda karne se pahle kyá kahá? Masíh dunyá men kis wáste áyá? Kyá Farísí andhe the? Andhá hone se kyá hotá? Gunahgár kaun thahrtá hai? Kis ká gunáh qáim rahtá hai?

**Grammar.**—Conditional sentences. Cf. vi. 10, ix. 31, 33, 41, and note the similarity and difference. *Agar mángtí. . . to detá*, *hotá to kar saktá*, *hote. . . to thahrté* and *Agar ho aur chale*, *to suntá hai*. The last is a simple condition, the

three former indicate it as contrary to fact. With the former the negative is always *na*.

Agar áp *na áte*, to main *játá*. Agar *yih* kitáben *achchhí* hotín to main *wápas na kartá*. Agar *shágird* sab *báten* pahlí *bár síkhte*, to ustád *ko dobára síkhána na hotá*. Agar áp *shurú'* se *Urdú bolte*, to *ab achchhí tarah se bol sakte*. Agar áp *Hindustán men* paidá *hote* to *Urdú bolná ásán* (*easy*) *hotá*. Agar *Masíh* us ádmí *se na miltá*, to *wuh andhá hí rahtá*. Agar *larḱá* kisí *se púchhtá* to *wuh yih bát na kahtá*. Agar *larḱí* in logon *ko jántí*, to *wuh unkí bát kabhí na mántí*. Agar *wuh andhá mujh se bhíkh mánge*, to main *de saktá hún*. Agar koí ádmí *Khudá kí marzí par chale* (*or, marzí ke muwáfiq 'amal kare*) *wuh achchhá ádmí hogá*. Agar áp *kahen* to *merá naukár áp ke pás rah sakegá*.

Note the verb form that follows *táki, ki*, of purpose in vss. 36, 39.

## LESSON XXXVI.

The teacher will tell the story of Jno. vi. 1-11, and then assign it for the next day's reading. So for future lessons. The teacher should tell the incidents briefly and then explaining as many new words as possible in Urdu, assign the lesson for further study.

*Review.*—Tell the story of chapter iv.

Chhatē báb \* *ke shurú'* (*beginning*) men *Yisú'* kahán *gayá* *thá?* *Us jhíl ká kyá nám thá?* *Us ke píchhe kaun áe?* *Bhīr us ke píchhe kyún ho lí?* *Kaunsí 'id nazdík thí?* *Yisú' ne apní taraf kyá áte dekhá?* *Ise dekhkar Filippus se kyá kahá?* *Yih bát kyún kahí?* *Filippus ne kyá jawáb diyá?* *Kitní rotían lení cháhiye thín?* *Wahán ek*



aur shágird kaun thá ? Us ne kyá kahá ? Us larke ko pás kyá thá ? Kitne ádmí wahán the ? Yih roṭián itne ádmíon ke lie káfi hongín ? Yisú' ne kyá hukm diyá ? Wuh kahán baith gaye ? Roṭí lekar Yisú' ne kyá kiyá ? Us ne kis qadr un ko machhlián bánt dín ?

*Observations.*—Note direct discourse in vss. 5 and 6. *Bhír ho lí*, not *bhír ne*, and cf. vs. 11, *Yisú' ne roṭián lín*. Why ? Cf. i. 37, 40, 43. *Ho lená* is intrans. Vs. 10 *us jagah*, locative, or else *men* is omitted. Note the indefinite use of *jo*, vs. 2. Note the use of *uthákár*, vs. 5, and *shukr karke*, vs. 10, the participle in *kar* instead of “when.” Fix these idioms in mind.

*Grammatical Drill.*—Put as many as possible of the verbs in the present progressive, as *Yisú' jhíl ke pár já rahá hai*. Make as many short sentences with infinitives of purpose as possible, and translate, as *pár jáne ke liye kahá*, said to go across ; *mu'jiza karne ke liye buláyá*, called him to work a miracle.

*Gintí.*—Ek se lekar sattar tak gino, 1–70.

No further reference will be made to the Charts, but the teacher should give daily drill in those particular sounds and sentences which the individual pupils find most difficult. Words that are mispronounced in conversation or reading should be noted and used in this drill also. Dictation to and by the pupils should also be a part of the daily or semi-weekly drill.

## LESSON XXXVII.

vi. 1-12.

*Review.*—Write the story of iv. 1-15 briefly. Tell the story of iv. 46-54.

*Suwálát.*—Kitne ádmí ser húe ? Jab wuh ser ho chuke to Masíh ne apne shágirdon ko kyá hukm (*order*) diyá ? Jama'



karne ká hukm kyún diyá ? Kitní roṭián thín ? Kitní machhlíán bhí thín ? Kitní ṭokrián bharín ? Yih ṭukre kahán se bache ? Wuh log yih mu'jiza dekhkar kyá kahne lage ? Dunyá men ánewálá kaun thá ? Yih mu'jiza dekhkar logon ne kyá karná cháhá ? Masíh ne kyá kiyá ? Shágird kidhar gaye ? Kis waqt jhíl ke kináre gaye ? Kis par charhe ? Kis shahr ko chale gaye ? Kyá yih din ká waqt thá, yá rát ká ? Maujen kyún uṭhne lagín thín ? Kitní dúr gaye the jab Yisu' unke pás áyá ? Kis tarah áyá ? Kishtí kis tarah se chaláte the ? Jab unhon ne dekhá to kyá kahá ? Kyún ? Us ne kyá kahá ? Wuh kis bát par rází húe ? Kishtí kahán pahunchí ? Kab ?

*Observations.*—Note vs. 12, *baché húe*, vss. 14, 15, 17, *dekhkar*, *ákar*, *charhkar* ; vs. 19, *khete*, *chalte*, *áte*, and their English value. Note locatives, vss. 16, 21, *jhíl ke kináre*, and *us jagah*. Note simple and causative forms, vss. 17, 21, *charhná*, and *charháná*.

*Grammatical Drill.*—Put all possible verbs in the past progressive, as *bach rahe the*. Note that *játá hai*, and *já rahá hai*, *játá thá* and *já rahá thá*, may be used with identical meanings. Use these verbs also with *lagná*, and *chukná*, in different gens. and nos.

Idioms to be mastered.—*Ham jama' kar chuke hain*. *Main ma'lúm kar chuká hún*. *Wuh kursí baná chuká hai*. *Wuh ghore ko pakar chuká hai*. *Áp kitáb dekh chuke hain ?* *Main kal tak dekh chukúngá*. *Kyá, áp sáhib ko rází karte hain ?* *Wuh to rází ho chuke hain*. *Daryá ke kináre kaun hain ?* *Do ádmí us jagah khare hain*.

Das das karke pachás tak gino. Ek ek karke pachás se lekar assí tak gino.

Jis tarah cháho usí tarah karo. Jis qadr cháho usí qadr kháo. Jis jagah cháho, usí jagah baiṭho. Itne ádmí áe ki ham gin na sake.

Wuh mere pás hai. Sáhib ke pás le jáo. Sáhib ko de do. Mere pás á rahí hai. Main ap ke pás áun ? Wuh mere pás áyá hai. Merí kitáb ap ke pás hai ? Shahr ke nazdík kúã' hai.

See further exercises in Interrogative Exercises, and follow them until all are mastered, but in conjunction with these lessons.

## LESSON XXXVIII.

vi. 22-29.

*Review.*—Tell the story of iv. from the standpoint of a disciple.

Dúsre din bhír kahán thí ? Agle\* din kitní kishtíán roṭí kháne kí jagah thín ? Usí ek kishtí men kaun sawár húe ? Yisú' us waqt kidhar gayá thá ? Áur chhoṭí kishtíán kahán se áín ? Kidhar ko áín ? Log un chhoṭí kishtíōn men kyún sawár húe ? Log kidhar ko áe ? Yisú' se milkar kyá kahne lage ? Yisú' ke kahne ke muwáfiq, log use kyún dhúndhte the ? Mu'jize ke sabab yá roṭí kháne ke sabab ? Kis ke líe mihnāt karní cháhiye ? Fání khurák kyá hai ? Dúsrí khurák kab tak ṭhahrtí hai ? Gairfání khurák kaun detá hai ? Kis ne Ibn-i-Ádam par muhr kar dí hai ? Unhon ne Khudá ke kám karne kí bábat kyá suwál kiyá ? Khudá ká kám Yisú' ke kahne ke mutábiq (muwáfiq) kyá hai ? Khudá ne kis ko bhejá ?

Observe above **Dúsre din**, and in the same case **agle din**, indicating *time when*. vs. 24 *na . . . na*. Make a list of verbs in past tense which agree with their subject and of those agreeing with their object.

*Drill.*—Put all these verbs in present, past and future tense, of different genders and both numbers.

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\* Previous.



*Ginti.*—Ek ek karke sáth se nawwe tak, and das das karke sáth tak.

*Exx.* with *ke siwáe*, *ke nazdík*, *ke ba'd*. See Drill Table, Nouns.

## LESSON XXXIX.

Read vss. vi. 30-40.

*Review* the story of ix. Tell the story in class.

Wuh log kyá dekhna cháhte the ? Unke bápádāon ko kyá nishán milá thá ? Kitáb-i-muqaddas men (Baibal men) kyá likhá hai ? Kis ne wuh roṭí ásmán se dí thí ? Khudá kí roṭí kyá bakhshṭí hai ? Jab unhon ne suná kí Khudá kí dí húi roṭí zindagí bakhshṭí hai to unhon ne kyá darkhwást ('arz) kí ? Kis ne kahá ki zindagí kí roṭí main hún ? Bhúkhá aur piyásá kaun na hogá ? Masíh ke pás kaun á jáegá ? Kyá wuh kisé ko nikálegá ? Masíh kahán se utrá ? Kyún utrá ? Uske bhejnewále kí marzí kyá hai ? Apne logon ko kab zinda karegá ?

*Observations.*—Note the subjunctives of purpose after *ki* and *táki*, vss. 30, 38-40, and of possibility in vs. 35, *jo áe*, *jo ímán láe*. Also vs. 34, *diyá kar*. Cf. *lie* vss. 31 with *ke* as preposition and 38 without *ke* with conjunction force. Cf. vss. 35, 37, *hargiz* and *kabhí*.

*Drill.*—Put all these verbs in the pres. subj. and future ind. tenses, and note the relation between the two tenses. They are sometimes distinguished as indefinite and definite future.

Das das karke sau tak gino. Ek ek karke sau tak gino.

*Exx.*—ke líe, ke pás, se, men se, ko.

## LESSON XL.

Read vss. vi. 41-71.

*Review* ix.—Write out the story briefly.



Log kyún burburáne lage ? <sup>41</sup>. Yisú' kis ká betá thá ? <sup>42</sup>. Nabíon ke sahífon men kyá likhá thá ? <sup>45</sup>. Zindagí kí roṭí kaun hai ? <sup>43</sup>. Masíh ne apná gosht dene kí bábat kyá kahá ? <sup>61</sup>. Yih sunkar Yahúdí kyá kahne lage ? <sup>52</sup>. Gosht kháne aur khún píne kí bábat Masíh ne kyá kahá ? <sup>54</sup>. Us ne yih báten kahán kahín ? <sup>62</sup>. Yih báten uske shágirdon ko kaisí ma'lúm húin ? <sup>60</sup>. Masíh kí yih báten jismání thín yá rúhání ? <sup>63</sup>. Yisú' shurú' se kyá jántá thá ? <sup>64</sup>. Kitne shágird ulte phir gaye ? <sup>66</sup>. Masíh ne bárahon se kyá suwál kiyá ? <sup>67</sup>. Kyá jawáb milá ? Masíh ne kin ko chun liyá ? Uská pakarwánewálá kaun thá ? <sup>71</sup>.

*Observations.*—Note ix. 17, haqq and vss. 32, 55, haqíqí and haqíqat from same root. vs. 59, ta'lím dete waqt, men understood. 45, ta'lím páe húe, past participle agreeing with what ? Cf. *jab tak . . . na*, in vss. 44, 53, “As . . so,” *jis tarah, isí tarah*.

*Drill.*—Use these verbs with sakná in present and future tenses.

*Exx.*—ke ba'd, ke sáth, ke pás, kí nisbat, ke sabab, tak, par.

## LESSON XLI.

v. 1-23.

*Review.*—Tell the story of vi.

Páanchwen báb men jo bímár ádmí ko achchhe karne kí bábat likhá hai, wuh bayán karo. 1-9. Logon ke nazdík kyá bát rawá na thí ? Kyún ? 10. Us ádmí ko kyún ma'lúm na thá ki Yisú' ne mujhe shifá bakhshí ? Ba'd men us ne kis tarah ma'lúm kiyá ki merá shifá bakhshne- wálá Yisú' hai ? 13, 14. Yisú' ne us se haikal men milkar kyá kahá ? 14. Yahúdí Sabt ke sabab kyá karne lage ? 16. Yisú' ne apne haqq men kyá bát kahí ? 17. Yih bát

un ko burí kyún lagí ? 18. Yahúdí us ko kyún qatl karná cháhte the ? 18.

Báp beṭe ko 'azíz rakhne ke sabab kyá dikhátá hai ? 20. Masíh ne murdoṇ aur zindoṇ kí bábat kyá kahá ? 21. 'Adálat kis ke sipurd hai ? 22. Báp kí aur Beṭe kí 'izzat men kyá ta'alluq (attachment, relationship) hai ? 23.

*New words.*—*Bher*, sheep ; *pazhmurda-adhmúá*, half-dead ; *mubtilá*, involved in ; *muddat*, length of time ; *hálát*, state, condition ; *tandurust*, body-right, well ; *hiláná*, to shake ; *rawá*, permissible ; *chárpái*, “four-leg,” the light Indian bedstead ; *chárpáe*, four-footed animals ; *ṭalna*, to slip away ; *áfat*, calamity ; *aisá na ho*, lest ; *aisá*, such ; *khabar*, news ; *satáná*, persecute ; *koshish*, endeavour ; *faqat*, only ; *kháss*, special, particular ; *barábar*, equal ; *ṭorná*, to break ; 'azíz, dear, beloved ; 'adálat, judgment, court ; sárá, whole ; sipurd, charge, care ; 'izzat, honour.

Tujhe chárpái uṭháná rawá nahín hai. Mujhe aisí kitáb parhná wájib nahín hai. Ham ko aisá kám karná rawá nahín hai. Aise logon ko pák jagah áná rawá nahín hai. Ádmíon ko Sabt ke din shifá dená rawá hai. Tumhen bachchon ko satáná wájib nahín hai. Yih na karná, aisá na ho ki bímárí tum ko lage. Wuh áp ke pás áná cháhtá hai. Wuh apne rúpaë \* áp ke sipurd karná cháhte hain. Usne mujh se kahá, Koí kháss bát na thí, ek † ma'múlí bát thí. Agar áp ko manzúr hai, main chauthe roz ánke khabar dúngí. Mujhe áp se kuchh kahná hai. Jis tarah wuh 'azíz húá, usí tarah áp bhí 'azíz ho jáenge. Wuh do din ke ba'd gayá. Mere sipurd karo. Tumháre liye mere siwá koí Khudá na ho. Us ne sáhib ke sipurd kar diyá.

\* Rupaë is, possibly, the only word with a short penult which takes the accent thereon.

† Common.



Us ne ek ke siwá sab bhej díe. Yih khabar áp ko kis se mílí ?

*Observations.*—In vs. 3 **se** is not prep., but an intensive affix. There is also a **se** which is an affix of likeness, **kále se ádmí**, blackish men. This **sá, se, sí** is of different origin, i.e. from **sará** or **sár**, and we have in *Panjábí*, **kálá sará ádmí**. The prep. **se** has many meanings, and each one must be fixed in mind. Make a list of them. Note vs. 6 **pará huá**, and vs. 19 **karte** after **dekha**. Both common. Vss. 7, 8, **utarná, utárná**, and **uṭhná, uṭháná**. Vss. 10, 13 **jis ne** and **jo**—Why ? Note the direct discourse in 13 and 15. In 14, 20 note the comparison of adjectives, is **se ziyada**, in **se bare**. Regular form.

*Exx.*—**ke ba'd, ke sipurd, ke siwá**, with nouns and pros. of Drill Tables in sings. and pls.

Put **achchhá, bímár, bará, burá, khush, rází, gahrá, thaká, sachchhá, chhotá**, according to vs. 14 in the comparative. The superlative is **sab se achchhá**, the best, etc.

## LESSON XLII.

v. 24–47.

*Review.*—Write out the story of vi.

*New Words.*—**'Arsa** space of time ; **raushní**, or **roshní**, light ; **manzúr**, acceptable ; **dákhil**, entering ; **sazá**, punishment ; **áwáz**, voice ; **nekí**, goodness ; **badí**, evil ; **rást**, right ; **shikáyat**, complaint ; **samajhná**, to understand ; **jíná**, to live ; **jalná**, to burn ; **chamakná**, to shine ; **chiráḡ**, a lamp ; **ya'ní**, i.e., that is ; **súrat**, form ; **payám**, message ; **mahabbat**, love ; **maqaddas**, holy ; **wáhid**, one, single ; **qabúl k.**, to receive ; **ummed**, hope ; **lagáná**, to apply, to attach, to plant ; **rahhná**, to put ; **nawishta**, writings, scripture ; **ádám-zád**, man-born, son of man.

*Observations.*—Note **sazá ká hukm**, punishment-order,



condemnation, vs. 24. In vs. 35 *jaltá húá* and *chamaktá húá*, *húá* is omitted with the first when the two are united, though it might be used. In 29 the verb *kí* has a higher pitch than *kí*, of. *Kuchh 'arse tak*, *kuchh* is not declinable, *khush rahná* subject of *manzúr húá*, *tum ko* dative after *húá*. Cf. vss. 14, 39, *milná*, with *ko* and *dat.*, also used with *men* and *se*, but with slightly different meanings. Persons meet one another, with *se*; but if more incidentally then *ko*. A thing meets a person, *ko* c. person, or *dat.*, *chitthi majh ko milí*; *dúdh páni men milá*, the milk united with the water. Make a list of *and* compare the “*agars*,” and “*jabs*.” Note various uses of *se* in this chapter.

*Drill*.—Make a synopsis of verbs *qabúl\**, *manzúr*, *dákhil* “*bará*”, *honá*, *karná*, *karáná*, to be big, to make big, to have made big, etc., in pres., past, fut., in all persons, gens., nos.

*Exx.*—If he come, I will go; give, take; give, bring; say, write; ask, do; send, go.

Also, If he had come, I would have gone, etc.

*Ginti*.—*Ek ek karke sau tak*.

\* *Suwálát*.—*Sazá ká hukm kis par na hogá?* 24. *Maut aur zindagí kis ke ikhtiyár men hain?* *Murde kyá sunke jenge?* 25. *'Adálat karne ká ikhtiyár kis ne kis ko diyá?* 27. *Qiyámat ke waqt kyá hogá?* 29. *Qiyámat kyá hai?* *Masíh (hán, har ek sachchá munsif) kis tarah 'adálat kartá hai?* 30. *Masíh kí gawáhí kaun detá hai?* 32. *Yuhanná ne kyá gawábí dí?* 33. *Masíh kis kí gawáhí manzúr kartá hai?* 34, 36. *Yúhanná kaisá chirág thá?* 35. *Yahúdion ko kuchh 'arse tak kyá manzúr húá thá?* 35. *Masíh ke kyá kyá gawáh the?* 36. *Kis tarah ma'lúm húá kí Yahú-dí Khudá ke kalám ko apne dilon men nahín rakhte the?*

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\* Pupils should be able to ask these from the key.

38. Yahúdí zindagí ke líe kahán dhúndhte the ? 39. Zindagí kahán mil saktí thí ? 39, 40. Dunyá men kaun qabúl hotá hai ? 43. Yahúdí ímán kyún na láe ? 44. Yahúdión kí shikáyat kaun karegá ? 45. Músá ne kyá likhá ? 46 Yahúdión ne kis par ummed lagá rakkhí thí ? 45.

Áp ne kitne 'arse tak kamre men baithná manzúr kiyá ? Jab naukar darwáze men dákhil húa, málik ne áwáz dí. Har ádmí ne nekí badí kí hai. Us ne mujhe bará be-'izzat kiyá. Agar áp is bát ko samajhte, to mujh ko rást jánte. Ek jaltá húa chirág mere pás láo. Jis tarah áp cháhte hain, main usí tarah karúngá. Pulis (police) kí gawáhí sachchí hai, jhúthí nahín hai. Janáb kí gawáhí mujhe manzúr hai. Ímán, ummed, mahabbat yih tínon insán men cháhiye. Is bát kí kuchh ummed nahín hai. Jab insán be-ummed ho játá, wuh achchhí tarah kám nahín kar saktá.

## LESSON XLIII.

vii. 1-24.

*Review.*—Tell stories of iv., v., vi.

*New words.*—*Rawána*, starting ; *mashhúr*, widely known ; *chhipná*, to hide (intrans.) ; *bhái*, brother ; *'adáwat*, enmity ; *burá*, bad, evil ; *goyá*, as if ; *poshída*, secret ; *chupná*, to keep quiet ; *chup cháp*, quietly ; *guftgú*, conversation ; *ráh*, way ; *gumráh*, out of the right way ; *sáf*, clean, clear ; *ádhá*, half ; *guzarná*, to pass ; *haikal*, temple ; *bagair*, without ; *sharí'at*, law, religious law ; *khatna*, circumcision ; *túttná*, to break (intrans.), be broken ; *bilkull*, altogether ; *taubhí*, still, nevertheless ; *narástí*, unrighteousness ; *há-lánki*, although ; *faisala*, decision ; *'ilm*, knowledge ; *ma'lúm*, known ; *ta'lím*, instruction, all three from the same root, as also *mua'llim*, instructor ; *'álim*, a wise man. The three radicals of the Arabic root *'ilm* are present in each.

*Suwálat.*—Yisú' ne Yahúdiya men phirná kyún na



cháhá? 1. 'I'd-i-Khiyám men jáne ke báre men uske bháion ne kyá kahá? 3. Kyún kahá? 5. Masíh ne kyá jawáb diyá? 6. Phir 'id men kaun kaun gaye? 10. 'I'd men log kyá kahte the? 11. Kyún? 12. Masíh kab záhir húa? 14. Kahán? Usne apní ta'lim kí bábat kyá kahá? 16. 'Izzat kí nisbat kyá bolá? 18. Músá ke báre men kyá farmáyá \* (kahá)? 19, 22.

**Honá:** Wuh roz isí waqt bímár ho játá hai. Áp yih roṭi kháne se bímár ho jáenge. Kyá húa? Áp ká bhái bímár hokar gir pará (fell down). Yih bát mashhúr ho jáegí. Kal mere báp ghar se rawána húa. Chup cháp baiṭho, bát na karo. Unhon ne ḍo ghanṭe tak ápas men guftgú kí. Unkí 'adáwat poshída na rah sakí. Wuh unkí áṅkhon se chhip gayá. Us ne mere bhái ko gumráh kar diyá. Wuh ta'lim páe bagair kis tarah sharí'at jántá hai? **Khatna** karná Mussalmánon ká dastúr hai. Yih kursí kis tarah se túṭí? Sáf bát to yihí hai, kí yih faisala bilkull burá hai. Jab áṭh din guzre to unhon ne larke ká khatna kiyá.

Note in vs. 5 na and vs. 6 nahín with past perf. and pres. perf. tenses. Bagair parhe, without having read, studied. Fix this idiom in mind. In vs. 23, ḡusse is not, as one might suppose, an adj. in mas. pl., but a noun with men understood, so that we say 'aurat ḡusse húi, ádmí ḡusse húa, and ádmí ḡusse húa. Sabt ke din, locative of time.

**Drill.**—Use the infinitives with lagná in pres., past fut. Use all verbs in simple past tense with object or prepositional modifier.

**Exx.**—Make a list of the ten or twelve prepositions and use them with various nouns till they are readily handled.

\* To use farmáná (to speak; from Persian farmán, a command) indicates marked respect for the one speaking. No one should ever use it of himself, e.g., Ápne kyá farmaya? What did you say?—and one replies Main ne kahá, etc.



*Ginti*.—Pahlá, dúsrá, tísrá, chauthá, pánchwán, chhaṭá, sátwán, áṭhwán, nauwán, daswán.

## LESSON XLIV.

vii. 25-52.

*Review*.—Write the story of v.

*New words*—*Sardár*, chief ; *pukárná*, to call ; *káhin*, priest ; *piyáda*, footsoldier, ; *já ba já*, place after place ; *akhír*, last ; *andar*, inside ; *nadí*, stream, river ; *názil*, come down ; *pahunchná*, to arrive ; *be-shakk*, without doubt ; *nasl*, seed, race ; *gáon*, *gánw*, village ; *ikhṭiláf*, a division ; *bhalá*, well, good ; 'ámm, common ; *la'nat*, curse ; *la'natí*, cursed ; *mujrim*, guilty ; *háth dálná*, to lay hands on.

*Suwálát*.—Us kí sunkar Yarushalemí kyá kahne lage ? 25-7. Masíh ne unke jawáb men kyá kahá ? Piyádon ko kyá hukm milá ? 32. Aur unhon ne kyá jawáb diyá ? 46. Masíh ne dhúndhne aur na páne kí bábat kyá kahá. 34. 'I'd ke akhír din kí báton ko batáo. 37-44. Farísion, piyádon aur Nikudemus kí báten bayán karo. 45-52. Logon men Masíh ke watan kí bábat kyá ikhṭiláf húá ? 53.

*Observations*.—*Cf.* *dekhná*, 52, and *dikháná*, 31, *dinon tak*, 33, *do tín din tak* ; *já ba já*, 35, *din ba din*.

*Master the idioms*.—*Koshish ho rahí hai*, 25 ; *sáf sáf kahtá hai*, 26 ; *sach sach ján liyá*, *kahán ká*, *jahán ká*, 27, 42 ; *ta'lim dete waqt*, 28 ; *chupke chupke*, 32 ; *chalá jáúngá*, 33 ; 'I'd ke *akhír din*, 37 ; *názil na húá thá*, 39 ; *jise wuh páne ko the*, *nahín uṭhne ká*, 52.

Yih *bakhshish* *Khudá* kí taraf se áí hai. Sáhib ne yih *kitáb* ap kí taraf bhejí hai. Haikal ká *sardár* kahne (*pukárne*) lagá. Kyá chha *din nahín hain* jin men ánke *shifá pání cháhiye* ? *Káhin qurbání par háth dálte the* ? Yih *ádmí shahr* ke *andar jákar já ba já paisá mángtá phirtá* hai. *Panjáb men pánch nadían hain*. *Gangá barí nadí*

hai. Pák Rúh Pintekust ke din názil húá thá. 'Arabí nasl ke achchhe achchhe ghore ís gáoṇ men hain. In baton men ikhtiláf nahín hai. 'Ámm log is bát ko jánte hain. Jo mujrim hai wuh la'natí hai. Wuh jáne ko the.

*Drill.*—*Ho saktá hai*, in all persons and genders and nos. of pres. synopsis of *sakná* in pres., past, fut. with *kahná*, *jánná*, *áná*, *pukárná*, *bhejná*, *karná*, *háth dálná*, *dekhná*, *pakarná*, *dená*.

Run through the verbs of the lesson, putting them in the past tense, and where already in that change gender or number or person.

*Gintí.*—Pahlí (á, e) dúsrí, tísrí, chauthí, páñchwín, chhaṭí, sátwín áṭhwín, nauwín, daswín.

## LESSON XLV.

viii. 1-30.

*Review.*—Write the story of vi.

*New words.*—*Zaitún*, olive ; *subh*, morning ; *sawere*, early ; *ziná*, adultery ; *a'in fe'l*, very act ; *faqíh*, scribe ; *bích*, middle ; *Tauret*, the Mosaic Law ; *sangsár*, stoned ; *ilzám*, accusation ; *jhukná*, to stoop ; *sídhá*, straight ; *be-gunáh*, sin-less ; *patthar*, stone ; *hukm*, order ; *hákim*, ruler ; *mu-khátib*, addressing ; *pair*, foot ; *paírawí*, following ; *agar-chi*, although ; *jism*, flesh, body ; *chhorná*, to let go ; *chhút-ná*, to escape ; *chhutkára*, escape ; *marná*, to die ; *márná*, to kill, to beat ; *már dálná*, to kill ; *Bait-ul-Mál*, house of treasure ; *únche*, high ; *pasand*, pleasing ; *dunyá*, world ; *núr*, light.

*Cf.* vii. 33-38, and write out the future of *jáná* and *dená* in both genders, all persons.

*Suwálát.*—Yisú' ke kahán jáne ká bayán áṭhwen báb ke shurú' men hai ? Faqíh Farísí kis ko láe ? Unhon ne kyá suwál kiyá ? Yisú' ne kyá kiyá ? Jab unhon ne dobára



suwál kiyá to Yisú' ne kyá kahá ? Is bát ká kyá asar (influence) húa ? Masíh ne 'aurat ko kyá hukm diyá ? Núr kí bábat Masíh ne kyá kahá ? 12. Gawáhi dene kí bábat kyá ? 14. Faisala karne kí bábat kyá kahá ? 15, 16. Us ne yih báten kahán aur kis waqt kahín ? 20. Logon ne usko kyún na pakrá ? Yahúdíon ~~ne~~ ~~ko~~ kis bát se samjhe ki Masíh apne áp ko már ðalegá ? 21. Gunáh se chhútne ke liye kis bát kí zarúrat hai ? Masíh kyá kahtá áyá ? 25. Us ne apne bhejnewále kí nisbat kyá kahá ? 26, 29.

*Observations.*—Note **pakrí gayí thí**, regular passive form, **pakrá jáná**, was caught, to be caught. In vss. 3, 5, 7, **khará**, **sangsár**, **sídhá**, with **honá** and **karná** exhibits the regular form of the “Nominal Verb” formed by adj., or noun, and verb, with **honá**, **karná**, **karáná**, **sídhé** not **sídhá**, to agree with *us ne*. In 7, **us ke [bádan (body) men]** **patthar máre**. In 14 the regular correlatives of **agarchi** and **go** are **taubhí** and **táham**. In 25 **kahtá áyá** denotes that the saying is contemporaneous with *the coming*, as I came saying, I have continued saying.

*Drill.*—All forms of **khará honá** in present, past and future, imp., and subj.

*Exx.*—*Ke mutábiq, ke bích men, ke niche, ke úpar.*

Áj subh ek chor 'ain f'el men **pakrá gayá**. Us ko sazá dení cháhiye. Jhukkar is darwáze se **dákhil honá** cháhiye. **Ánkh jism ká núr hai**. Músá kí páneh **kitáben Taureť kahlátí hain**. **Áp ko akelá baiťhná pasand hai ?** Agarchi chor andhere men **chorí kare**, tau bhí **pakará jákar sazá páegá**. **Larko, khare ho jáo**. **Sídhé hokar baiťho**. **Ek ek karke mere pás áo, aur jo jo mewa \* pasand hai do do karke le jáo**. **Chúnkí (since) is ne mere bhái ke patthar márá, is ko sazá dení zarúr hai**. **Shurú' karná ásán (easy) bát hai ;**



púra karná aur bát hai. Agar us ne apne áp ko már dālā hai, to áp ko yād hogā ki main yihī bát kahtā áyá hūn. Mujh par ilzām lagāne ká koī sabab nahīn hai.

*Ginti.*—Pahle, dúsre, tísre, chauthe, páñchwen, chhaṭe, sátwen, áṭhwen, nauwen, daswen.

## LESSON XLVI.

viii. 31-59.

*Review.*—Write out the story of vii. Tell the stories of iv., v., vi. briefly.

*New words.*—*Qáim*, established ; *ṭhahrná*, to stand, stop, be stationary, be determined (arranged, fixed) ; *ṭhahráná*, to cause to stand, to determine, appoint, fix, settle ; *wáqif*, acquainted ; *ázád*, free ; *gulám*, slave ; *gulámí*, slavery ; *wáqa'í*, truly ; *harám*, forbidden, unlawful ; *jhúṭh*, lie ; *jhúṭhá*, false, lying ; *ke yahán*, place, neighbourhood ; *farzand*, son, sons ; *jaḡah*, place ; *sábit*, firm, established, proved ; *subút*, proof ; *maza*, taste ; *banná*, to become, be made ; *'umr*, age ; *baras* year, years ; *peshtar*, before ; *be-'izzat*, without honour, disgrace ; *khún*, blood ; *khúní*, murderer ; *khush*, happy ; *khushí*, happiness ; *bad*, bad, evil ; *badí*, badness, evil ; *khúb*, excellent, good ; *khúbí*, goodness ; *khúbsúrat*, beautiful ; *buzurg*, noble, honorable, aged ; *buzurgí*, honour, old age ; *bará*, great ; *baráí*, greatness.

*Observations.*—Note how adjs. form nouns by adding í and how nouns become adjs., in the same way, or if of Hindi origin á and í, as from *jhúṭh* we get *jhúṭhá*, *jhúṭhí*. Passive *ázád kiye jáoge*. 33. *ke se kam karte*, 39, 41. Memorise idioms of vs. 40.

*Drill.*—He, she, I, we, thou, you, you (polite), they (in both genders) have (and, have not), one (or, two-ten) books, hands, eyes, tables, dollars, rupees, clocks, horses.

Also the boy-s, girl-s, man, men, woman, women, have, have not books, etc. Also, have you two books, etc.

*Exx.*—With above subjects use alternately *kahá*, *bolá*, *bolí*, *bole* (said—will come to-morrow).

**Suwálát.**—Ádmí kis tarah Masíh ká shágird ban saktá hai? 31. Sachcháí ke wáqif hone se kyá bantá hai? 32. Kyá suwál o jawáb “ġulám ázád” kí nisbat húá? 33–36. Báp aur farzandon kí nisbat kyá guftgú húí? 38–44. Yahúdí Ibráhím kí bábat kyá kahte the? 39. Yisú’ ne kyá kahá? 39. Usne Iblís kí bábat kyá kahá? 44. Bad-rúh ká ilzám kyún húá? 48. Ibráhím kí bábat kyá kalám húá? 52–57. Yahúdión ne Yisú’ ko sangsár karná kyún cháhá? 58.

Ġulám Muhammed Mussalmánon men ’ámm nám hai, Ba’z ádmí jhúṭh bolne se khush hote hain, lekin haqíqat men yih bahut burí bát hai. Sachcháí jhúṭh bolne se sábit nahín hotí. Ya’qúb ká betá Yúsuf Mīsr kí ġulámí men bahut baras rahá. Wuh ġulám rahne se apne bháíon se bará ho gayá balki bádsháh ká sá ikhtiyár payá. Peshtar us se ki us ke bhái Mīsr men á gaye, us ne bádsháh ke líe bahut kuchh ánáj (grain) jama’ kiyá. Us waqt us kí ’umr chálís baras se kam thí, ya’ní wuh chálís baras tak na pahunchí \* thí. Ágar Yúsuf haqq par qáim na rahtá to wuh qaid kháne men na parṭá, aur ágar qaid men na parṭá, to wuh bádsháh ke pás na pahunchtá. Is se sábit hotá hai ki taklíf se fáida miltá hai. Yih jhúṭhí bát nahín hai. Bachche dúdh ke maze se khush hote hain. Khudá ke logon kí khwáhish yih hai ki ham ġunáh se ázád ho jáen (bach jáen).

**Dictation.**—iv. 38.—Dictate the difficult words to the munshi in irregular order.

\* Pahunchá or pahunchí—Yusuf pahunchá or ’Umr pahunchí.



## LESSON XLVII.

iii. 1-21.

*Review.*—Write the story of viii.

*New words.*—*Rát*, night ; *Rabbí*, *ustád*, teacher ; *nayá*, new ; *sirá*, end ; beginning ; *paidá*, born ; *bádsháhat*, kingdom ; *búrhá*, old ; *pet*, belly, stomach, womb ; *hawá*, wind, air ; *jidhar*, whither ; *ásmán*, heaven ; *utarná*, to descend, to go down ; *sámp*, serpent ; *bayábán*, wilderness, desert ; *hamesha*, always ; *mahabbat*, love ; *iklautá*, only-born ; *halák*, destroyed ; *wasíla*, means ; *tárik*, dark ; *taríkí*, darkness ; *dushman*, enemy ; *dushmaní*, enmity ; *malámat*, reproach, blame, scolding.

*Observations.*—Note *rát ko*, at night ; *so din ko*, by day, *ustád hokar*, as a teacher. Note the use of *jab tak* . . . *na*, till, when, or while . . . not, i.e., unless. What tense form follows purpose conjunctions ? See 14-17, 20, 21. Note *passives at end of 14, 20, 21*.

*Suwálát.*—*Rát ko Yisú' ke pás kaun áyá ? 2. Wuh kaun thá ? 1. Us ne kyá kahá ? 2. Kyá jawáb use milá ? 3. Sardár ne kaun sá ta'ajjub ká suwál kiyá ? 4. Khudá kí bádsháhat men dákhil hone ke lie kyá zarúr hai ? 25. Jo jo paidá hotá hai, wuh kyá hai ? 6. Yisú' ne hawá ke chalne ke báre men kyá kahá ? 8. Yisú' ne kis bát par ta'jjub kiyá ? 10. Masíh kin kin báton ká zikr (account) kartá hai ? 12. Ásmán par kaun charh gayá hai ? 13. Músá ne kyá kiyá ? 14. Usí tarah se kyá zarúr hai ? Tísre báb kí solah wín áyat (3, 16) sunáo (recite). Khudá ne apne beṭe ko kyún bhejá ? 16. Sazá ke hukm kí bábat kyá likhá hai ? kis par hai ? Kis par nahín hai ? kyá sabab hai ? 17-19. Núr aur taríkí kí do char báten batáo. 19-21.*

*Jab tak main na áún, tum yahín baiṭhe raho. Jab tak pání na pare is daryá par kishṭí já na sakegí. Jab tak*



sáhib shahr men hain tum log bhí thahro. Jab tak Masíh dobára na áwe (áe) is dunyá kí hálat kyúnkar achchhí hogí? Jis tarah us ádmí ne apne beṭe ko ta'lim dí, usí tarah kí ta'lim ap log bhí apne apne beṭon ko den. Merá kám Huzúr ke wasíle se ho jáegá. 'Aurat ke siwá sab nikal gaye, aur wuh akeli Masíh ke pás rah gayí. Naját dunyá ko Masíh ke wasíle miltí hai. Do larke máre gaye. Do kitáben ap ke pás bhejí gayín. Yih kursí kahán baní? Wuh Lakhnau men ban gayí. Yih kám kab kiyá gayá? Wuh tín roz se taiyár hai.

*Drill.*—Use verbs of the lesson with *sakná* in present and past, all persons and genders.

*Exx.*—*Ke wasíle, ke siwá*, with all personal pros.

*Ginti.*—100 ; 500 ; 1000 ; 10,000 ; 1,00,000. Sainkrá. páñch sau, hazár, das hazár, lákh.

## LESSON XLVIII.

iii. 22-36.

*Review.*—Write story of ix.

*New words.*—*Mulk*, country ; *qaidkhána*, jail ; *tahárat*, purification ; *bahs*, dispute ; *insán*, man (generic) ; *dúlhá*, bridegroom ; *dulhan*, bride ; *dost*, friend ; *dostí*, friendship ; *khush*, happy ; *khushí*, happiness ; *barhná*, to increase ; *ghatná*, to decrease ; *muhr*, seal, gold, coin ; *náp*, measure ; *nápná*, to measure ; *chíz*, thing ; *mánná*, to believe, obey ; *gazab*, wrath.

*Observations.*—Note the passives at end of 24, 27, 28. *zamín hí kí \* kahtá hai.* 31. *Us kí \* suntá.* *Beṭe kí \* mántá,* 29, 36. *Náp nápkar*, measuring measuring, i.e. by measure.

*Suwálát.*—Yisú' apne shágirdon ke sáth kis mulk men ayá? 22. Wahán kyá karne lage? 22. Yúhanná kahán

thá ? Kyá kartá thá ? Kyún ? 23. Ba'd is ke Yúhanná kis jagah dálá gayá thá ? 24. Kis kis kí bahs húi ? Kis bát kí bábat húi ? 25. Logon ne Yúhanná ko kyá kahá ? 26. Insán kyúnkar kuchh pátá hai ? 27. Yúhanná ne apne báre men ki main Masíh hún yá nahín kyá kahá ? 28. Yúhanná ne barhne aur ghatne ke báre men kyá kahá ? 30. Jo zamín se hai wuh kyá kahtá hai ? 31. Ham kin báton ki gawáhí de sakte hain ? 32. Kaun Khudá ko sachchá thahrátá hai ? 33. Kaun Khudá kí báten kahtá hai ? 34. Khudá ká gazab kis par hai ? 36.

Merí us ke sáth bahut bahs húi. Merí suno. Un ká larhá bará ho gayá hai. Yih larhá báp kí nahín mántá. Insán bagair dostí khush rah nahín saktá. Agar rúpae barhen to ham is ko khushí kí bát samajhte hain ; agar ghaten to ham ko afsos (sorrow) hotá hai. Is garíb ádmí ko do man \* dána nápké dená. Is kamre men áp kitní chízen gin sakte hain ? † Shádí men dúlhá aur dulhan ke bagair thore ádmí na honge. Jab áp apne mulk men khush the, to kyún us ko chhorke gair mulk men chale áe ? Ham is líe áe ki yahán ke logon ko tá'lim den.

*Drill.*—I (you, we, she, he, they) heard, him (them, us, me, you, you).

*Exx.*—Daryá, jhíl ke pár, ke áge—ghar, kothí, bangla, shahr, kúán, mere, tumháre.

*Ginti.*—Review the time of day, all quarters.

## LESSON XLIX.

ii. 1-12.

*Review.*—Write the story of iii., and tell it in class.

*New words.*—*Da'wat*, invitation ; *khádim*, servant ; *khidmat*, service ; *khidmatgár*, servant, table-servant ; *dastúr*,

\* Weight of 82 lb.

† Wedding.



custom; *maṭka*, large-mouthed jar; *man*, 40 qts. or 82 lb; *gunjáish*, capacity; *mír majlis*, chief of the assembly; *náqis*, defective; *jalál*, glory; *pesh*, before; *rakhná*, to place, to keep; *chand*, some; *buláná*, to call.

**Suwálát.** — Yisú' ká pahlá mu'jiza kyá thá? Us ká zikr karo. Us shádí men kyá chíz ghaṭ gayí? 3. Kis ne Yisú' ko is bát kí khabar dí? 3. Yisú' ne kyá jawáb diyá? 4. Mariam ne khádimon se kyá kahá? 5. Kitne maṭke wahán the? 6. Kis kám ke lie the? Un men kitní kitní gunjáish thí? Yisú' ne un khádimon ko kyá hukm diyá? 7. Unhon ne kyá kiyá? Masíh ne dobára kyá hukm diyá? 8. Jab mír majlis ne mai chakí to us ne kis ko buláyá? 8. Us ne dúlhá se kyá kahá? 10. Kyá mír-majlis ko patá thá ki yih mai kahán se áí thí? 9. Kaun jánte the? Is mu'jiza se kyá záhír húa? 11. Yisú' apní mán aur apne shágirdon ke sáth kahán gayá? 12. Wuh kitne din tak wahán rahe?

Jo dastúr kí bát ho, us ke khiláf (contrary) chalná bará mushkil (difficult) hai. Patthar ke maṭke bahut kam (few) hain, lekin miṭṭí ke bahut hain. Tahárat ke bahut dastúr Mussalmánon men hain. Is bartan kí gunjáish do tén ser kí hogí. Ma'lúm hotá hai ki Yahúdíon ká dastúr thá ki ek ádmí shádíon men mír-majlis banáyá játá thá, aur khádim sab chízen us ko dikháte the; aur wuh ūn chízon ko chakhá kartá thá.

Kal shám ke kháne men áp kí da'wat hai. Da'wat kis kí taraf se hai? Da'wat hamárí taraf se hai. Main yih chitṭhí áp kí khidmat men láyá hún. Bahut achchhá. Abhí is ko memsáhíba ke sámne pesh karo. Khudá ká jalál dunyá se záhír hotá hai. Yih chízen bilkull náqis hain.

**Drill.**—Use a half dozen mas. and fem. nouns with past tenses of verbs of lesson, as subjects and objects.



*Exx.*—Chhaka, chakha. Chor chorí chhoro. Ai choro, chorí chhoro.

## LESSON L.

ii. 13-35.

*Review.*—Tell briefly the stories of iv. and ix.

*New words.*—*'Id-i-Fasah*, Pascal Feast ; *kabútar*, pigeon ; *bechnewálá*, seller ; *bechná*, to sell ; *bikná*, to be sold ; *bikwáná*, to sell through another ; *sarráf*, money-lender ; *rassí*, rope ; *korá*, scourge ; *takh̄ta*, plank ; *ultáná*, to turn over (intrans.) ; *ultá*, upside down ; *farosh*, seller (in compounds only as *kutub farosh*) ; *tajárat*, commerce ; *gairat*, zeal ; *nishán*, sign ; *maqdis*, temple ; *ḡháná*, to cast down ; *badan* body ; *murda* (n. or adj.) dead ; *yád áná*, to come to mind ; *qaul*, saying ; *i'tibár*, trust ; *hájat*, need ; *dil*, heart.

*Suwálát.*—Yahúdíon kí barí 'íd kaunsí thí ? 'I'd kahán karte the ? 13. Masíh ne kin kin ko haikal men se nikálá ? 14. Logon ne us se kyá suwál kiyá ? Unhen kyá jawáb milá ? 18, 19. Yih bát shágirdon ko kab yád áí ? 22. Wuh maqdis kitne baras men baná ? 20. Us waqt log ímán kyún láe the ? 23. Yisú' ne un par i'tibár kyún na kiyá ? 24. Yisú' ko kis bát kí haját na thí ? 25.

Main ne sarráfon ko baiṭhe húa dekhá. Us ne ádmion ko bechte húa páyá. Khudáwand kabútar-faroshon ko tajárat karte húa dekhkár ḡssa húa. Us ne logon ko maqdis men tajárat karte húa dekhá. Us ne mez ko ulaṭ diyá. Main ne rassion ká korá pará húa dekhá. Maqdis ke ḡháne se aur us ke khará karne se Masíh ká nishán púra húa. Yih bát mujhe us waqt yád áí. Is bát kí barí gairat mere dil men thí, lekin áp ke na i'tibár karne se wuh gairat na rahí. Merí jitní hájaten hain sab áp ko yád hongí. Murda apná qaul kis tarah púra karegá ? Jab Masíh murdon men se jí uṭhá, tab uskí báten i'tibár ke láiq \* (worthy) sábit hún.

*Drill.*—Put all verbs in participle-wálá and use with

preps. *se, ko, ke, sabab, ke wasíle, ke bích men, kí nisbat*, in all nos. and gens.

*Exx.*—Use synopsis table, with half dozen verbs from the lesson.

## LESSON LI.

i. 29-50.

*Review.*—Tell the stories of v. and vi.

*New words.*—*Nigáh*, glance, sight ; *barra*, lamb ; *phirná*, to turn (intr.) ; *sagá*, of the same father and mother, own ; *báshinda*, inhabitant ; *makr*, deceit ; *anjír*, fig ; *darakht*, tree ; *májara*, wonder ; *firishta*, angel.

**Suwálát.**—Dústre din kaun kaun khare the ? 35. Yúhanná ne kis ko dekhá. 36. Wuh do shágird kidhar gaye ? 37. Yisú' ne un se kyá púchhá ? 38. Us roz wuh kahán rahe ? 39. Yih shágird kaun the ? 40. Yisú' kidhar jáne lagá ? 43. Kis ko apne sáth buláyá ? Filip-pus ne kis ko buláyá ? 45. Natan'el kahán thá ? 46. Masíh ne us ke haqq men kyá kahá ? 47. Natan'el ne Yisú' se kyá kahá ? 49. Us ká ímán dekhkar Masíh kyá bolá ? 50.

*Observations.*—Note in 47, 51, áte dekhkar, and khulá húá, and játe utarte dekhná. Is se pahle ki, before (first) of time, but sámne, of place ; áge, of time or place. Bare bare májare, the repetition of the bare is distributive, many different, great wonders. In 37, yih kahte sunkar. Master these.

*Drill.*—I saw (so and so) seeking, etc. *dhúndhte, áte, chalte, milte, sunte, láte, nikalte búlate*. Use all pros. as subj. and as objs.

Phiro aur báen (left) háth ki taraf ho jáo. Dhúndho to páoge. Yih merá sagá bhái hai. Merí do sagí bahinen bhí hain. Wuh ádmí kis mulk ká báshinda hai ? Unhon



ne shahr ko makr se halák kiyá. Anjiron kí fasl mausam-garma men hai. Do darakht bare aur do chhote hain. Áp ne yih májara kahán dekhá ? Bagair chábí ke darwáza khulá. Firishta áyá aur Patrus ke áge áge chalá, phir wuh darwáza áp se áp khul gayá, aur dono ke dono qaid-khán se báhar nikal gaye.

*Exx.*—Take subjs., *Yúhanná, Patrus, Imám-ud-Dín, Ramzán, Rání, Mumtáz Bibí*, with a dozen verbs of this lesson after the form in 36, *já rahá thá*. Also write with *aur*.

## LESSON LII.

i. 19-34.

*Review.*—Tell the story of ii.

*New words.*—*Lewí*, Levites ; *iqrár*, confession ; *inkár*, denial ; *pukár*, a call ; *pukárná*, to call ; *darmiyán*, in the midst, amid, among ; *tasma*, a strap or strip of leather ; *Láiq*, fit, worthy ; *wáqi'*, occurred ; *muqaddam*, prior, also headman of a village (Kashmir) ; *muqaddama*, law-suit ; *pahchán*, recognition ; *pahchánná*, to recognise ; *quds*, holy ; *maqdis*, holy place ; *ma*, indicating place, as in masjid, place of *sijda*, worship ; *quddús*, holy ; *maqaddas*, holy, from one root.

**Suwálát.**—Farísion ne kis ke pás ádmí bheje ? 19. Yih ádmí kis bát ke púchhne ke líe bheje gaye the ? *Yúhanná* ne apne haqq men kyá kahá ? 23. Jab unhon ne púchhá ki tú baptisma kyún detá hai, to *Yúhanná* ne kyá jawáb diyá ? 26. Dústre din *Yúhanná* ne *Yisú'* ko dekhkar kyá kahá ? 29. *Yúhanná* pání se baptisma kyún detá thá ? 33. Masíh ke haqq men *Yúhanná* ne kyá gawáhí dí ? 31. *Yúhanná* kis tarah se baptisma detá thá ? *Yisú'* kis tarah se ? 33.

*Observations.*—Note mere ba'd ká ánewálá, like is men



ká pání pío. *Cf.* the three occurrences of apná, in three persons. In 31 detá huá áyá, two contemporaneous actions.

Passive bheje gaye the. 24. Note the dif. in 30 between kahá thá and pahchántá na thá, the latter continuous past progressive tense, whereas kahá thá has the significance of a simple past, as it frequently has, or a past which is long distant, or, may be, a past that is previous to some other action.

*Drill.*—There is (a man) standing in (your) midst whom (you) do not know.

Substitute men, woman, women, and our, their, the city's, village's, and I, you, you, p,\* we, he, they, the boys, the girl.

*Exx.*—Ke darmiyán, ke pár, ke láiq.

## LESSON LIII.

i. 1-18.

*Review.*—Tell the story of i. 35-51.

*New words.*—*Ibtidá*, beginning; *kalám*, word; *maujúd*, present; *maujudgí*, presence; *farzand*, son; *khwáhish*, wish; *iráda*, purpose; *mujassam*, in the flesh, become flesh; (*jism*, body); *fazl*, grace; *ma'múr* filled, built up with; *ma'múrí*, fullness; *ma'rijat*, means, knowledge; *god*, lap.

*Suwálát.*—Shurú' men kalám kí babat kyá likhá hai ? <sup>1</sup>. Us ke wasíle se kyá kyá paidá huá ? <sup>3</sup>. Zindagí kahán thí ? <sup>4</sup>. Khudá kí taraf se kaun bhejá gayá ? <sup>5</sup>. Us ká kyá kám thá ? <sup>7</sup>. Kis ko Khudá ne farzand banne ká haqq bakhshá ? <sup>12</sup>. Yih farzand kis se paidá húa ? <sup>13</sup>. Kalám kab mujassam huá ? Mujassam hokar wuh kalám kahán rahá ? <sup>14</sup>. Wuh kis se ma'múr thá ? <sup>14</sup>. Músá kí ma'rifat

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\* Polite.

kyá dí gayí ? <sup>17</sup>. Yisú' Masíh kí m'arifát kyá pahunchí ? <sup>17</sup>. Khudá dunyá men kis tarah se záhír kiyá gayá ? <sup>18</sup>. Yuhanná ne us kí bábat kyá gawáhí dí ? <sup>16</sup>.

*Observations.*—**Apnon** is used as noun ; so **jitnon**, else they would have the ending *e*. The different uses of **se** are partly owing to the fact that two distinct words, one meaning *with* and the other *from* and another *like*, have been corrupted into the same pronunciation, **se**. Make a list of the preps. of this chapter. Also of the uses of **nona**, **huá**.

*Drill.*—From i. 6, 17, 24 ; iii. 14, 20, 21, 24, 27, 28, make a study of the passives, and write out—I have been sent, thou has been sent, he has been sent, etc., both gens. and nos.

*Exx.*—Kí ma'rifat, ke bagair, ke wasíle se, ke sáth.

## LESSON LIV.

*Review.*—Tell the story of iii.

Read x.

*New words.*—**Dákú**, robber ; **dar-bán**, door-keeper ; **báhar**, outside ; **gair**, strange ; **bhagná**, to flee ; **tamsíl**, parable ; **chárá**, grazing, fodder, food ; **charwáhá**, grazer, shepherd ; **chor**, thief ; **churáná**, to steal ; **kasrat**, abundance ; **málik**, master ; **bheriyá**, wolf ; **paráganda**, scattered ; **fíkr**, thought, anxiety ; **ján**, life ; **galla**, flock ; **chhínná**, to snatch ; **ikh<sub>ti</sub>yár**, authority ; **diwána**, mad ; **diwánagí**, madness ; **Tajdíd**, renewal ; **járá**, cold, (n). winter ; **mausim**, season, corrupted into “monsoon” ; **gird**, around ; **dánwádol**, back and forth ; **sáf**, clean ; **kufr**, blasphemy ; **ṭahalná**, to walk about ; **bátíl**, futile ; **áyá**, whether ; **bakná**, to talk foolishly ; **kufr bakná**, to blaspheme.

*Suwálát.*—Tamsíl sunáo. 1-5. Kyá **unhon** ne yih tam-



síl samj<sup>h</sup>í ? Darwáze kí bábat Masíh ne kyá kahá ? Chor kí bábat kyá ? 10. Mazdúr kyá kartá haí ? 12, 13. Achchhe charwáhe kí do chár báten batáo ? 11, 15. Ján dene lene ke báre men kyá kahá ? 11, 15, 17, 18. Yahú-díon men ikhtiláf kyún húá ? 'I'd-i-Tajdíd kab aur kahán hotí thí ? Yis'u' kahán ṭahal rahá thá ? 23. Masíh ke gird kaun ho gaye ? 24. Kyá púchhte the ? Yisú' apne apne haqq men kyá gawáhí pesh kartá thá ? Wuh log us kí kyún na sunte the ? 27. Use sangsár kyún karná cháhá ? 33. Masíh ká kyá jawáb thá ? Yisú' kahán chalá gayá ? 40. Log us ke haqq men kyá kahte the ?

*Observations.*—Note the repetition in vs. 4, indicating repeated action, áge áge, píchhe píchhe. Un ká láná, vs. 16, where the obj. is in the poss. vs. 29, wuh dí hain. Why dí ? Vs. 36, áyá, whether, often used to introduce an indirect question. Chalá gayá in 40 has the form of the passive, but not its signification. In 37 nahín with kartá shows the verb is in the Indf. pres, while na kartá would be either subj. past or ind. prest.

*Drill.*—As in 9, áyá jáyá karegá, and 40, diyá kartá thá, use these two tenses with the customary form of verbs in 1-6. Note that it is not gáyá karegá, but jáyá. Hooper says this is because jáyá is an old infinitive form, and that all these forms, used to denote customary action, are ancient infs., not past participles.

*Exx.*—Ke andar, ke gird, ke sabab.

*Under Observations.*—Note the direct discourse in vs. 6.

## LESSON LV.

*Read xi.*—Tell the story in brief.

*Review.*—Tell the story of ii.

*New words.*—Bahin, sister ; pánw or páon, foot ; 'itr,



*attar*, perfume; *bál*, hair; *ponchhná*, to wipe, rub; *'aziz*, dear; *maut*, death; *thokar*, stumble; *soná*, to sleep; *suláná*, to put to sleep; *jágná*, to wake; *jagáná*, to waken one; *bachná*, to escape danger; *bacháná*, to save; *jásila*, space, distance; *tasailí*, comfort; *qiyámat*, resurrection; *khayál*, thought, idea; *qadam*, footstep; *girná*, to fall; *niháyat*, exceedingly; *ranjída*, grieving; *ranj*, grief; *ghab-ráná*, to be confused, agitated (also transitive); *ánsú*, tear, tears; *bahná*, to flow; *gár*, a cave; *dharná*, to place; *bad-bú* stench; *khushbú*, perfume; *bá'is*, reason; *baland*, lofty; *kafan*, winding-sheet; *bandhná*, to be bound; *bándhná*, to bind; *chihrá*, face; *rúmál*, handkerchief; *lipatná*, to be rolled up; *sadr*, chief; *qaum*, nation, tribe; *qabza*, possession; *ummat*, people of a faith or sect; *nubú-wat*, prophecy; *nabí*, prophet; *sál*, year, years; *mashwara* conference; *'alániya*, openly; *jāngal*, woods, waste land; *'ilāqa*, district; *dihát*, country, as opposed to city; *ittilá'*, intimation, information; *nínd*, sleep.

**Suwálat.**—Kinhon ne kis bát kí *khábar* kahlá bhejí? 3. Jab Masíh jáne lagá, to kyá guftgú húi? 7-14. Tomá ne apne sáth ke shágirdon se kyá kahá? 16. Un ke áne par La'zar ko qabr men rakkhe húe kitne din ho gaye the? 17. Masíh se milte hí dono bahinon ne kyá kyá kahá? 21, 32. Marthá ne kis tarah se apní bahin Mariam ko buláyá? Is par Mariam ne kyá kiyá? Us ke sáth kaun gaye? 29, 31. Yisú' ke áise dalkar log kyá kyá kahne lage? 36 37. Jab Masíh ne patthar haṭáne ko kahá, to us mare húe kí bahin ne kyá kahá? Wuh kaisí qabr thí? 38. Masíh ne kis bát ká shukr kiyá? 41, 42. Shukr karke kyá pukará? 43. La'zar kis tarah se nikal áyá? 44. Masíh ne kyá hukm diyá? 44. Is mu'jize se kyá do natíje húe? Sadr 'adalat men kyá mashwara húa? 47-53. Yisú' 'alá-niya kyún na phirá? Kyá hukm diyá gayá thá? 54-57.

*Observations.*—Note the particular idioms in the questions and their textual answers. Master these. In 28, 54, yahín, wahín, are intensive forms of yahán, wahán. In 9, 10, din ko, rát ko, bárah baje ko, do pahṛ ko, shám ko, points of time at which, or during which, the event takes place. In vs. 6 do din aur, measure of time, without the prep. Compare the sentences with agar. As at end of 11 and 14, note the two ways of expressing purpose. In 44, háth páon bandhe húa might be construed as an accusative absolute, “his hands and feet being bound”—with the shroud.

*Drill.*—Vs. 29. Substitute *bolte*, *kahte*, *uṭhte*, *buláte*, *dekhte* with any other proper changes. Use these verbs with the synopsis table.

*Exx.*—Ke ás pás, ke bá'is.

Chand ek báten. Ek laṛká is gáon kí taraf á rahá hai. Ek laṛkí us ke sáth hai. Wuh uskí bahin hai. Uske lambe lambe bál 'itr se khushbúdar hain. Wuh apní mán ko bará 'azíz hai. Agar us laṛke par maút áe to us kí mán ko bará sádma (shock, grief) hogá. Ab bachcha thak gayá hai aur laṛkí apne bhái ko suláne lagí hai. Ab wuh so gayá hai. Larkí chalí gayí hai. Tum chupke se chalo, usko mat jagáo. Agar wuh jáge to kaun usko tasallí de sakegá ?

Us ne yih bát kal mujhe kahlá bhejí. Kyá tum din ko jáoge, yá rát ko ? Tum apne sáth ke logon ko is bát ká 'ittilá' do. Do qadam áge barho. Kyún ghabráte ho ? Ham sab bach jáenge. Jáne do. Áne do. Rahne do. Marne do. Kahne do. Kholne do. Karne diyá. Uṭháne diyá. Apne naukar ko hukm do, ki baland pahár par chahr jáo. Merí kyún nahin sunte ho ?



## LESSON LVI.

*Read xii.*—Tell the story.

*Review.*—Tell the story of xi.

*New words.*—*Jíná*, to live ; *jiláná*, to make to live ; *taiyár*, ready ; *khidmat*, service ; *khádim*, servant, *khidmat-gár*, servant (among English table-servant) ; *jaṭámási*, spikenard ; *ádh*, half ; *ser*, two pounds, quart ; *khális*, pure ; *bes̤h-qímat*, priceless ; *qímat*: price, worth ; *qímatí*, valuable ; *mahakná*, to exhale perfumes ; *dínár*, shilling, denarius ; *garíb*, pl. *gurba*, poor ; 'ám, pl. 'awám, common ; *thailí*, bag ; *sirf*, only ; *khajúr*, date (s. and pl.), date-palm ; *dálí*, branch ; *mubáarak*, blessed ; *gadhá*, *gadhí*, ass ; *sawár*, rider ; *beṭí*, daughter ; *sulúk*, treatment ; *sochná*, to think, consider ; *ban paṛná*, to be made, attained ; *pairau*, follower ; *gehún*, wheat ; *dáná*, grain, *Janáb*, sir ; *phal*, fruit ; *khona*, to lose ; 'adáwat, enmity ; *mahfúz*, guarded ; *bádal*, cloud ; *garajná*, to thunder ; *khenchná*, to draw ; *ishára*, sign, hint ; *paigám*, message ; *sakht*, hard ; *ruj'ú*, turning towards.

*Observations.*—Note price in vs. 5 with *men*. In 6 *nikál lená*, where *lená* gives the signification of *for one's self* ; *nikál dená* would be to take out and give to another. *Gurba* and 'awámm are Arabic pls. 'Awám un nás, *men* in general, all men ; *Yúnán*, Greece, and *Yúnání*, Grecian. In 19 *ban paṛná* belongs to a class of verbs, where the second member does not apparently add any especial meaning to the first part. The last word of 27, *bachá*, has the accent on the last syllable, which is owing to the fact that it is from *bacháná*, not from *bachná*. It illustrates that one must know a language before he can pronounce it. Note the direct discourse in 33, and the passives in 31, 32, 34, 42. In 46, *núr hokár*, “being a light,” as a light.



In 47, *mujrim* (from *jurm*, a crime, offence, charge), a criminal, one charged with crime.

**Suwálát.**—Yisú' Bait'anniyáh men kab áyá ? 1. Wahán kaun the ? Wahán logon ne uske wáste kyá taiyár kiyá ? 2. Kaun kaun us waqt maujúd the ? 'Itr kí bábat batáo. 3-8. Wuh 'itr kitne men bik saktá thá ? 5. Yahúdah ne yih bát kyún kahí ? Log Báit'anniyáh ko kyún aé ? 9. Yarúshalem men Yisú' ké dákhl hone ká zikr karo. 12-18. Farísí kyá kahne lage ? 19. Masíh se milne ke líe kaun aé ? 20. Kis kí ma'rifat milná cháhá ? 21, 22. Yisú' ká jawáb kyá thá ? 24-26. Ásmán se kyá áwáz aí ? 28. Logon ne kyá kahá ? 29. Charháe jáne ke báre men Masíh ne kyá kahá ? aur kyún ? 32. Itne mu'jizon se kyá húá ? 37. Yasha'yáh ne yih báten kís líe kahín ? 41. Sardáron ke ímán kí bábat kyá zikr hai ? 42, 43. Kaun Masíh par ímán na lánewálon ko mujrim thahráegá ? 47, 48. Masíh kyá kahtá aur boltá thá ? 49. Hame-sha kí zindagí kyá hai. 50.

**Drill.**—Yih (ádmí) is kí nisbat (achchhá) hai. Substitute *lambá*, *bará*, *burá*, *chhotá*, *bhári* (heavy), *sakht*, *sídhá*, *patlá*, *motá*. Also, table, book, man, men, woman, women, *shahr*, *qabr*, *gadhá*, *gehún*, *dáná*, 'itr, *phal*.

**Exx.**—Main charháyá jáúngá, tú, wuh, ham, tum,áp, wuh, in both genders.

## LESSON LVII.

**Read** xiii. and tell the story.

**Review.**—Write story of xi.

**New words.**—*Rukhsat* leave, dismissal ; *Iblís*, 'Shaitán, Satan, *dastarkhwán*, table-cloth ; *bartan*, dish ; *shurú'* commencement ; *nahána*, to bathe ; *sarásar*, wholly ; *pahinná*, to dress, to put on one's clothes ; *pahinána*, to put

clothes on another ; *dhoná*, to wash ; *dhuláná*, to cause to wash ; *namúná*, pattern ; *ba-sharte*, on condition ; *nawishta*, scripture ; *lát márná*, to kick ; *shubha*, doubt ; *síná*, breast ; *chhátí*, breast, bosom ; *sahára*, support ; *niwála*, morsel ; *ḍubná*, *ḍuboná*, to sink ; *samáná*, to be contained in ; *jald*, quickly ; *darkár*, necessary ; *muhtáj* poor, needy ; *murg*, cock ; *murgí*, hen ; *bāng*, voice, call ; *bár*, time ; *ján*, life ; *farz*, obligation, duty.

*Observations.*—Note that *jaisá* in 1 and 15 does not have the correlative as it does in 33. Urdu rather more than Hindi, inclines to omit the correlatives. Why at the end of vs. 5 is it *kiye* and not *kiyá* ? In 7, *ba'd men*, shows that *ba'd* is really a noun. *Dhone na páegá* is the regular permissive form, inflected inf. with *páná*. In 10 *sab ke sab* means all of all, every whit, *Koṭ pahino*, put on your coat. *Bábá ká koṭ pahináo*, put the child's coat on him. In 14 *mujh Khudáwand ne dhoe* seems inexplicable, where we should expect *main Khudáwand ne*, but we have as we might expect in Lk. xviii. 13, Be merciful to me a sinner, *mujh gunahgár par rahm kar*. Note *dhoyá karo* and *kiyá karo*, next vs. *Naukar bará nahín hotá*, *is never*, as a rule, but *nahín hai* would mean *is not*, in this particular instance. *Jatáe detá hún* expresses authority in the form *jatáe*, as compared with the thought of the form *jatátá hún*. In 33, *bachcho*, *o* is the regular vocative pl. ending.

*Suwálát.*—Masíh *dunyá se rukhsat hokar kidhar játá thá* ? Wuh *apnon se kaisí muhabbat rakhtá thá* ? Yahú-dah *ke dil men kyá bát thí* ? Masíh *ne kis taríqe (tarah) se unke pair dhoe* ? 4-10. Un *par kyá farz thá* ? 14. Us *ne kyá namúna diyá* ? 15. Kaun *bará nahín hotá* ? 16. Kaunsá *nawishta Masíh ke haqq men púrá húa* ? 18. Jo *koí bheje húa ko qabúl kartá hai*, wuh *kis ko qabúl kartá hai* ? 20. Apne *pakre jáne ke बारे men Masíh ne kyá*



kahá ? 21. Is men Patrus aur Yuhanná kí taraf se suwál kaise kiyá gayá ? 23-26. Masíh ne Yahúdáh se kyá kahá aur báqí shágirdon ne kyá samjhá ? 29. Kyá nayá hukm shágirdon ko milá ? 34. Patrus ke बारे men kyá bát húi ? 36-38.

*Drill.*—Dhoyá karo. Yih kitáb liyá karo. Waqt par pahunchá karo. Bárah baje rukhsat diyá karo. Ustád ke pás jáyá karo. Ek दूसरे se mahabbat rakkhá karo. Is men pání dálá karo. Golí pakaṛá karo. Shám ká áṭh baje kháná kháyá karo. Rukhsat gyárah baje húa kare. So with the verbs in the vss. 3-11.

*E.G.*—Mujhe rukhsat hai ? Dastarkhwan bichhá húa hai. Yih bartan kharíd lo, achchhe hain. Áp ne Urdú parhná kab shurú' kiyá ? In kapron ko dhoo. Dhuláí kitní hogí ? Wuh Hindú roz nahátá hai. Yih ádmí sarásar jhúṭhá hai. Bába ká koṭ pahináo. Janáb, main ne bahuterá pahináyá magar wuh pahintá nahin. Yihí namúna kursí ká hai. Isí ke mutábíq banáyá karo. Is kamre men das ádmí mushkil se samá sakte hain. Yih murgíán motí hain. Bihtar ki áp kharíd len, basharte ki darkár hon. Is lakṛí <sup>ke</sup> ~~ká~~ sahára lo, nahin to tum dúbke maroge. Yih murg bahut sawere báṅg diyá karte hain.

## LESSON LVIII.

*Read* xiv.

Write the story of xiii.

*New words.*—*Makán*, place, dwelling ; *madadgár*, helper ; *madad*, help ; *hásil*, produce, gain ; *yatím*, orphan ; *thorá*, little ; *der*, lateness, delay ; *chúnki*, since ; *piyará*, dear, beloved ; *sukúnat*, dwelling ; *sákin*, dweller ; *muskín*, dwelling-place ; *sukúnat-gáh*, dwelling-place ; *yád dilána*, to remind ; (*dená*) *dilána*, to cause to give ; *itmínán*, assur-



ance; *káfi*, sufficient; *muddat*, length of time; *báqí*, left, remaining.

*Observations.*—Note the Subjunctive mood in *ghabrâe*, also at end of 27. After *táki*, we always have it, and as *ki* is frequently used with the same meaning as *táki*, we have the Subj. frequently after *ki*, as in end of 16, and in 31 *ki jáne*, *ki* of purpose, and a little farther on *ki* introducing the direct object clause of *jáne*. *Wahán kí ráh*, as *Ágrá kí ráh*, the road to Agra, *Dihlí kí ráh*, the road to Delhi. In 7 *Agar jáná hotá* is an infrequent past perf. conditional, equivalent to the common *agar jántá*. Cf. 13 : 19 with 14 : 27 *diye játá hun* and *jatáe detá hun*. Collate the “*agars*” and note the difference in meaning, according to mood and tense.

*Drill.*—Use all the verbs of vss. 25-31 in sentences with *sakná* and *chukná*, varying the subjects through persons and genders, by Synopsis Table.

*E.G.*—*Áp kitní muddat se Hindustán men hain?* *Yih kahán kí ráh hai?* *Itne rúpae káfi hongē?* *Koí ádmí is ádmí ke wasíle ke bagair Barē Sáhīb ke pás já nahín saktá.* *In se barē makán áp ke pás nahín hain.* *Áp ko is kám men koí madadgár cháhiye.* *Us ne kitne rúpae hásil kiye?* *Is yatím larke ke mán báp kab mar gaye?* *Main thorí der b’ad jáúngí.* *Yih larḱá áp ko bahut piyára hai.* *Gáří abhí áyá cháhtí hai.* *Kitní der hogí?* *Der kuchh nahín.* *Do minit men áwegí.* *Áp kí sukúnatgáh kahán hai?* *Main do mahíne se Ágrá men sukúnat kartá hún.* *Main áp ko itmínán detá hún ki yih kám kal tak zarúr ho jaegá.*

*Exx.*—I did it before (after) he came, went, read the book, sent it, bought it. All pronouns.

## LESSON LIX.

*Read xv.*

*Review.*—Write the story of v., in class.

*New words.*—*Angúr*, grape; *bágbán*, gardener; *darbán*, door-keeper; *phal*, fruit; *chhántná*, to sift, prune; *judá*, separate; *phenkná*, to throw; *súkhná*, to dry (intr.); *sukháná*, to cause to dry; *ág*, fire; *jhonkná*, to stoke, throw; *jalná*, to burn (intr.); *jaláná*, to make burn; *dost*, friend; *dostí*, friendship; *chunná*, to choose; *muqarrar*, appointed; *'adawat*, enmity, hatred; *satáná*, to persecute; *'uzr*, excuse; *muft*, gratis, free; *kaṭná*, to be cut; *káṭná*, to cut; *kaṭáná*, to have cut.

*Observations.*—Vs. 4, *Jis tarah... isí tarah*, so in 9 *Jaise... waise*, but in 12 the correlative is omitted. In 13 end, *de de*, shows an idiomatic use of *de* as an auxiliary to the root of some other verb, which in this case happens to be *dená*, and here is Subj. Why? Cf. 15 end, and 14 : 28 mid. So is *lená* used, with rather the force of the Greek Middle, i.e. reflexive, as in 16, *chun liyá*. In 9 *jab hí* appears to have the force of *tab hí*, and is often so used, *then indeed*. In 20 *yád rakkho*, remember; *yád áná*, to come to mind; *yád diláná*, to remind; *yád-gár*, a memorial; *yádgárí*, a token; *gunáh*, sin; *gunahgár*, sinner. In 6, passive voice.

*Sentences.*—Do ser angúr bázár se láná. Hamáre bág ke lie koí achchhá bágbán [má'í] buláná cháhiye. In darakhton se dālīon ko káṭ do táki phal ziyáda lage. Is ko achchhí tarah se chhánt lo. Wuh judá hokar kyún baiṭhe hain? Gend phenko. Kapre súkhne ko dālo. Yih ádmí ág men lakrīán jhonk rahe hain. Wiláyat se mere do dost á gaye hain. Us ká kyá 'uzr? Us ne mujhe muft satáyá. Jiskoáp chunenge, main us ko muqarrar karúngá. Is kamre men ág khúb jal rahí hai. Gol-kamre men bhí ág jaláo.



*Drill.*—Change all the verbs with *agar* to the “contrary to fact” form.

*Exx.*—*Ke líe, ke sabab, kí tarah*, with all pronouns, and *dost, phal, dālí, angúr, darakht, ág, naukár, bát*, both singulars and plurals.

## LESSON LX.

*Read.*—xvi.

*Review.*—Tell the story of xi, then write it.

*New words.*—*Gumán*, thought, idea ; *gam*, sorrow ; *gamgín*, sorrowful ; *fáida*, profit, advantage ; *fáidamand*, advantageous ; *rást*, righteous ; *rástbázi*, righteousness ; *qusúr*, fault ; *qusúrwár*, faulty ; *bardásht*, endurance ; *tamám*, entire ; *áyanda*, future, coming ; *mátam*, weeping, wailing ; *janná*, to bring forth ; *dukh*, pain ; *gharí*, hour, time ; *bachcha*, young (noun) ; *dard*, bodily pain ; *chhínná*, to snatch away ; *musíbat*, trouble ; *gálib*, overcoming, victorious ; *khátir*, heart, sake ; *khátirjama’ rakkho*, keep up heart, lit. keep together heart.

*Observations.*—Note direct discourse in 2, end, and 19, second line. In 12, learn, *aur bhí bahut sí báten kahní hain*. The subj. of *hain* is *baten kahní*, the inf., as a gerundive agreeing with its obj. In 32 *apne apne*, each his own.

*Sentences.*—*Gumán na karo ki Urdú bagair koshish hásil kiyá jáegá, warna (else) afsos hogá. Rástbáz honá fáidamand hai, magar ná-rást ádmí gamgín hongé. Má báp apne bachchon ke qusúron kí bardásht karte hain. Áyanda ko tum in qusúrwáron se alag raho, nahín to (warna) musíbat men parogé. Is bachche ko dukh na dená. Mere háth men bará dard ho rahá hai. Us larke ne apní topí mere háth se chhín lí. Jo larke lar (fight) rahe the, un men kaun gálib áyá ? Merí khátir ek gharí yahán par thahro.*



*Drill.*—Put the verbs of 25-38 in the future, all pers. and nos.

*Exx.*—*Kí khátir, kí tarah, ke pás, ke báre*, with nouns of new lesson, sings. and pls.

## LESSON LXI.

*Read* xvii.

*Review.*—Write story of v. in class.

*New words.*—*Har*, every; *bashar*, mankind, humanity; *wáhid*, single, alone, singular number (grammar); *barhaqq*, true, very truth; *paidá*, born; *paidáish*, birth; *peshtar*, before; *jalál*, glory; *jaláli*, glorious; *pahunchána*, to cause to arrive; xiv. 26, *quds, quddús, muqaddas*, holy; *nigahbání*, guard; *nigáh*, sight; *nigahbán*, watchman; *hifázat*, preservation; *halákat*, destruction; *halák karná*, to destroy; *sharír*, wicked; *biná*, foundation; *'álam*, world; *'ádil*, just; *'adálat*, justice; *wáqif*, knowing; *waqúf*, knowledge; *bewuqúf*, a fool.

*Observations.*—Use *peshtar* with either *se* or *ke*, as in 5 and 24. In 8 and 13, *sach sach*, and *púrí púrí*, the doubling gives an intensive idea. Collate the objects of *diyá* in vss. 2-9, 22, 24, and explain why always *diyá*.

*Sentences.*—*Kyá yih lafz wáhid haí yá jama'?* *Yih lafz wáhid hai, kyúnki us ke sáth hai milá hai.* *Jo bashar paidá hotá hai, so hí mar játá hai.* *Jaláli farishte maqaddas logon kí nigahbání karte hain.* *Khudá hamárí hifázat karke hamen halákat se bachátá hai.* *Agar yih ádmí be-wuqúf na hotá to sharír na bantá.* *Biná-e-'álam se peshtar Khudá thá.*

*Drill.*—Put all verbs of 22-26 in past tense, retaining same subjects.

*Exx.*—*Jo (kuchh) us ne mujhe diyá wuh sab terí hí taraf se hai.*

*Substitute.*—*Ghoṛe, ghoṛián, ádmí, larḱián, larḱe, shágird, zindagí, zamín, kalám, jalál, paísa, for kuchh.*

## LESSON LXII.

*Read xviii.*

*Review stories of i., and tell in class.*

*New words.*—*Nálá*, water-course, small stream; *aksar*, usually; *sipáhi*, sepoy, soldier; *palṭan*, battalion; *mash'ala*, torch; *hathyár*, weapon, tool; *talwár*, sword; *dahina*, right; *kán*, ear; *urṇá*, to fly; *uráná*, to make fly; (*chalná*) *chaláná*, to make go, drive; *miyán*, sheath; *súbadár*, officer; *piyáda*, footsoldier; *susar, susrá*, father-in law; *saláh*, advice; *bihtar*, better; *jánpahchán*, acquaintance; *diwán-khána*, office, court, hall; *darbání*, doorkeeper(ess); *laundá*, servant; *laundí*, servant-girl; *koelá*, charcoal; *dahkáná*, to light a fire; *tap*, fever; *tapná*, or *tápná*, to get warm by a fire; *tamáncha*, slap or blow; *rishta*, relationship; *rishtedár*, relation; *gal'a, qilá*, fort; *nápák*, unclean; *faryád*, petition, complaint; *bad-kár*, evil-worker; *kár-khána*, workshop; *taríq*, fashion, manner; *hawála*, charge, custody; *nazar*, sight; *manzúr*, seen, i.e. accepted; *chilláná*, to scream, cry out.

*Observations.*—In vs. 3 *mash'alon, aur chirágon, aur hathyáron*, are joined by *aur*, which is sometimes inserted where in English we would say torches, lamps and weapons. In some connections *aur* is omitted, where we would use it, as *roṭí makkhan*, bread and butter, *beṭe betíon ke líe*, for his sons and daughters [*beṭon beṭíon ke líe*, would not be idiomatic]. In 4 *honewáli* means the *things about to happen*. In 14 *marná* is the subj., a common use of the inf. In 21 *kyá kyá* means what different things I have done. In 23 *burái* is the abstract noun formed from *burá*. Note the participle *bandhá húá* used with *use*. In 33, *ján*



se *márná* is a regular idiom for *már dálná*, to kill. *Bádsháh*, king, gives us the noun *bádsháhat*, kingdom; it is of Persian origin, though we do have also *bádsháhí*. In 36, we have the rather unusual passive past subjunctive, *kiyá játá*, after a clause of purpose, “that I should not have been put in charge of.” In 33 the unusual order of the words in Pilate’s question strongly emphasises the *kyá*.

**Suwálát.**—Yisú’ *kidhar gayá*? 1. Wuh jagah us ke *pakarwánawále* ko kis tarah *ma’lúm thí*? 2. Yahúdáh kin kin *ádmíon* ko *sáth lekar áyá*? 3. Yisú’ ne un se *kyá púchhá*? 4. Jab us ne *kahá ki Main hí hún*, to un ko *kyá húa*? 6. Masíh ne *apne shágirdon* ke *lie kyá darkhwást kí*? 8. Patrus ne *kyá kiyá*? 10, 11. Masíh ko wuh *kahán* le *gaye*? 12-14. *Darbání* ne Patrus se *kyá púchhá*? 17. *Járe* ke *sabab log kyá kar rahe the*? 18. Hanná ne Masíh ke *sáth kyá kiyá*? 24. Yahúdí use Pílátus ke *pás kyún* le *gaye*? 31. Agar Masíh kí *bádsháhat* is *dunyá kí hotí* to *kyá hotá*? 36. Pílátus ne *kyá cháhá aur kyún*? 39. Bhír ne kis ko *chuná*? 40.

**Drill.**—We eat breakfast, dinner, supper, lunch, at six, twelve, two, eight, ten o’clock. In all pers., nos., gens., of the *kháyá karte haiñ* form.

**Exx.**—*Nálí, nálá*, also *daryá, jhíl, samundar, hauz, táláb*, both nos. with *ke pár*.

All pros., and man, men, boy, boys, girl, girls, soldier, soldiers, women, -*ke hawále* and *ke sabab*.

## LESSON LXIII.

*Read* xix. 1-37.

*Review* story of xviii. and tell story in class.

*New words.*—*Kántá*, thorn, fork; *táj* crown; *argawání*,



scarlet; *poshák*, clothing; *ádáb*, respect; *salíb*, cross; *ahl*, people; *qatl*, killing; *khair-khwáh*, well-wisher; *mukhálif*, opponent; *taiyári*, preparation; *chabútara*, a mound or terrace to sit on; *Qaisar*, Cæsar; *'Ibrání*, Hebrew; *khoprí*, skull; *kitába* or *katba*, motto, inscription; *maqám*, place, encampment; *kurta*, shirt; *hissa*, part; *bin-silá*, un-sewn; *bunná*, to knit, weave; *phárná*, to tear, split; *qur'a*, lot; *bánṭná*, to divide; *bíwí*, wife; *sirká*, vinegar; *bhígná*, to get wet; *bhígoná*, to wet; *isfanj*, sponge; *zúja*, hyssop; *shákḥ*, twig, branch; *jhukáná*, to bend something; *ṭáng*, leg; *lášh*, body, corpse; *toṛná*, to break; *utárná*, to take down; *mas-lúb* (from *salíb* cross), crucified; *bhálá*, spear; *chhedná*, to pierce; *paslí*, rib; *hadḍí*, bone.

*Observations.*—*Koṛe lagwáe*, had some one *lagáná koṛe*, and so *koṛe lag gaye*. In 3 us ke [*badan men*] *tamánche máre*. Note the participles in 5, *rakkhe*; 17 *uṭháu húa*, *pahine* 19, 20, *likhá huá* 23, *buná huá*, and 29, *bhará huá*, *bhigoe húa*. In 12 it is hard to see what difference it would make if the common form *chhoṛ detá* were used. Collate the passives.

*Suwálát.*—*Sipáhíon ne Yisú' ko kyá kyá pahináyá?* 2. *Pílátus ne salíb dene ke báre men kyá kahá?* 6. *Jab Pílátus ne chhorná cháhá to Yahúdíon ne kyá kahá?* 12. *Sipáhíon ne us ke kapṛon ke sáth kyá kyá kiyá?* 23-24. *Unhon ne Masíh ko kyún aur kis tarah se piláyá?* 28-29. *Yahúdíon kí kyá darkhwast Pílátus se thí?* 31. *Kaunse do nawishte kis tarah púre húa?* 34-36.

*Drill.*—The (table) was given to him. Substitute tables, book, crown, clothing, *kitába*, *khoprí*, shirt, vinegar, body, *shákḥ*, also in pls.

*Exx.*—Put verbs of 31-37 into present tense.

## LESSON LXIV.

*Read* xix. 33—xx. 31. Tell the story.

*Review.*—Write the story of xviii.

*New words.*—*Khufya*, secret; *taur*, manner; *ijázat*, permission; *murr*, myrrh; *'úd*, incense; *sútí*, linen; *khushbúdár*, fragrant; *kafnáná*, to enshroud; *dafn*, burial; *tarke*, early; *hatná*, to push aside, put out of the way; *daurná*, to run; *barhná*, to go forward, to get ahead; *bamújib*, according to; *safed*, white; *sirháná*, pillow, bed-head; *páentí*, bed-foot; *miyán*, sir, friend; *chhúná*, to touch; *salámatí*, peace, prosperity; *mekh*, peg, big nail; *surákh*, hole; *i'tiqád*, trust; *be-i'tiqád*, faithless.

*Observations.*—In 39 and 26, *ser* and *roz* as measures do not take the ending *on*. In 4, *Patrus ke áge*, if it were at rest, but *se áge*, since it is motion. In 5 *nazar kí*, you will note the higher pitch of *kí*, as compared with *kí*, of, in 42. See also vs. 11. In 4, 6, 11, the repetition of the word indicates a repeated act or condition. Collate participles, and passives. Master participial idioms of 29.

*Suwálát.*—Kis ne Yisú' kí lásh mángí? Kis kis ne kaf-náyá? 39. Kahán dafnáyá? 42. Kaun tarke qabr par áí? 1. Us ne shágirdon ko kyá khabar dí? 1, 2. Daurke unhon ne kyá kyá dekhá? Kaun pahle pahunchá? 4, 6. Mariam ne kyá kuchh dekhá? 11-17. Usí shám ko shágird kahán the? 19. Masíh ne pás áke kyá kiyá? 19-23. Kaun us waqt gair-házir thá? 24. Us ne kyá kahá? 25. Áth roz ke ba'd kyá húa? 26, 27, 29. Yih báten is kitáb men kyún likhí gayín 30, 31.

*Drill.*—This, these book-s, table-s, chair-s, thing-s, cloth-s, person-s, boy-s, girl-s, were sent, will be sent, are being sent.

*Exx. Sentences.*—*Khufya sipáhi* (the secret police) ko



buláná cháhiye. Us taur se likhná nahín cháhiye, is taur se likho. Is qaida ke bamújib us ko barí sazá milegí. Mujhe ijázat hai ki main jáún? Kafn dafn ke líe kuchh rúpaya cháhiye. Haṭ jáo, dauro, dauro, tab hí barhoge. Jis ko ádmí 'izzat dená cháhtá hai, usí ko wuh sirháne biṭhátá hai. Áp salámatí se áe hain? Kal tak hamen pachás mekhen cháhiye. Mere kapre men yih súrakh kis tarah se áyá hai? Yih ádmí i'tiqad ke láiq nahín hai. Miyán jí, páentí na baiṭho. Sirháne baiṭho.

*Exx.*—Change all verbs of 1-10 into other genders and numbers.

## LESSON LXV.

*Read xxi.*—Tell the story.

Tell story of xx.

*New words.*—*Shikár*, hunting; *jál*, net; *kasrat*, abundance; *nangá*, naked; *kúdná*, to jump; *ḍongí*, a boat; *dúr*, far; *báwujúd is ke*, “with this existing,” in spite of this; *phaṭná*, to tear (intr.); *jur'at*, temerity; *gallabání*, herding; *dilgír*, sorrowful; *jawán*, young man; *búrhá*, old; *hál*, state; *gunjáish*, room, capacity.

*Observations.*—In 4 note *hote hí*, a very common idiom. In 8 *háth*, is cubit. In 11 *kasrat ke báwujúd*, “along with,” i.e. in spite of, the abundance. In 12 *púchhtá* is past conditional, “to no one became temerity that he should ask him, who art thou?”

*Suwálát.*—Murdon men se jí uṭhne ke ba'd Yisú' tísrí bár kahán apne shágirdon par záhir húá? 1, 14. Shágird rát ko kyá karte the? 3. Subh hote hí kaun kanáre par á khará húá? 4. Us ne unhen kyá hukm diyá? 6. Shágird use pahchánkar kis kis tarah se kanáre par á gaye? 7. 8. Kitní machhlíán pakrí gayín? 11. Kis bát kí jur'at un ko na húí? 12. Us ne Patrus se kyá suwál kiyá? 16.



Use kyá hukm diyá? 16. Us ke marne kí bábat kyá ishára diyá? 18. Yúhanná kí bábat kyá suwál aur jawáb thá? 21, 22.

*Drill.*—Vs. 24, Yih wuhí (shágird) hai jo in báton kí gawáhi detá hai aur jis ne in ko likhá hai. Substitute: disciples, girl, girls, boy-s, man, men, woman, women.

*Exx.*—In use of *báwujúd*: Though poor she gave much money to the poor. I (you, he, she, they) will go in spite of my sickness. Notwithstanding his father's poverty he wasted his (his own) money. Notwithstanding his father's poverty he wasted his (his father's) money. In spite of your prohibition (*mumáni'at*) I will go. (Substitute in both clauses, changing about, man, men, women, boy-s, girl-s, king, soldiers).

## LESSON LXVI.

### *Further Exercises.*

### Conjugation.

Main apná kám kartá hún	I am doing my work.
Tú apná kám kartá hai	Thou art doing thy work.
Wuh apná kám kartá hai	He is doing his own work.
Ham apná kám karte hain	We are doing our work.
Tum apná kám karte ho	You are doing your work.
Áp apná kám karte hain	You are doing your work.
Wuh apná kám karte hain	They are doing their own work.

Main apná kám kartí hún.

Etc.

- |                          |                        |
|--------------------------|------------------------|
| 1. Tumhárá nám kyá hai ? | 1. What is your name ? |
| Áp ká ism mubáarak       | What is your blessed   |
| kyá hai ? Áp ká ism      | name ? What is your    |
| sharíf kyá hai ?         | noble name ?           |

- |  |   |
|--|---|
| 2. Merá nám <u>K</u> h u d á<br>Bak <u>h</u> sh hai.*  | 2. My name is K. B.   |
| 3. Áiye, janáb, zará bai-<br>thiye. Sáhib kháná<br>khá rahe hain.  | 3. Please come and take a<br>seat, sir. Master is<br>eating dinner.                     |
| 4. Tashríf láíye.  | 4. Come (respectful; <i>lit.</i> ,<br>bring your honour).                               |
| 5. Áp tashríf le játe hain ?   | 5. Are you going ?<br>(Respectful.)   |
| 6. Áp tashríf kahán rakhte<br>hain ?   | 6. Where do you live ?  |
| 7. Kyá unhoñ ne yihí loṭá<br>tum ko diyá thá yá<br>nahín ? Yih to unká<br>hargiz nahín, yih to<br>merá hí hai. | 7. Did they give you this<br>loṭá† or not ? This<br>is not theirs at all, it's<br>mine. |
| 8. Áp is kitáb ko paṛhiye,<br>yih merí sab se ach-<br>chhí kitáb hai.  | 8. Kindly read this book.<br>It is my best.   |
| 9. Áp ne yih loṭá kitne<br>men liyá ?  | 9. How much did you get<br>this loṭá for ?  |
| 10. Main ne yih loṭá ek<br>rúpae ko liyá.  | 10. I got this loṭá for one<br>rupee.   |
| 11. Main ne yih chádár chha<br>sát áne gaz lí thí.   | 11. I got this sheet at six or<br>seven annas a yard.                                   |

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\* The reply is always given thus; the use or even implied acceptance of honorific language concerning oneself being considered bad form. Thus if one inquires, *Áp kab tashríf láe ?* no educated Indian would reply simply *kal*, as Europeans often do, as this implies, “Main kal tashrif láyá”!—but he immediately changes the sentence and replies, *Main kal áyá*. So in reply to *Áp ká ism sharíf kyá hai ?* one may not reply simply “Kh. B. hai,” or “John Smith,” as this implies “Merá ism sharif Kh. B. hai,” but must reply in full, in the simple form, *Merá nám Kh. B. hai*. [H. F.]

† A small round metal pot.

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|--|--|
| 12. Dák-kháne se merí ( dák<br>kí ) chitṭhíán, merá<br>nám lekár, le áo.               | 12. Get my letters from the<br>post office, giving my<br>name.                               |
| 13. Áp ke nám kí koí chitṭhí<br>dák-wále ke pás náhín<br>hai.                          | 13. The postman has no<br>letters for you.   |
| 14. Sardár ne ákar kahá hai,<br>ki Sáís ne baggí (bag-<br>ghí) taiyár kar lí hai.      | 14. The head-servant has<br>come and says that<br>the syce has the buggy<br>ready.           |
| 15. Kyá sáhib ne ab tak<br>kháná nahín kháyá ?   | 15. Has not the sahib eaten<br>his dinner yet ?  |
| 16. Abhí khá rahe hain.<br>Áp zará baiṭhen.  | 16. He is just eating. Will<br>you be seated for a<br>little.                                |
| 17. In áṭh achchhe loṭon ke<br>liye kyá qímat dení<br>cháhiye.                         | 17. What ought one to give<br>for these eight good<br><i>lotas</i> ?                         |
| 18. Wuh loṭe achchhe nahín<br>hain ; yih un se bahut<br>achchhe hain.                  | 18. Those <i>lotas</i> are not good ;<br>these are much<br>better.                           |
| 19. In das jháranon ke liye<br>main ne das das paise,<br>ya'ní dhái, dhái áne<br>diye. | 19. For these ten dusters, I<br>gave ten pice each,<br>that is two and a half<br>annas each. |
| 20. Tumháre báp ká kyá<br>nám hai ? Áp ke<br>walíd ká ism mubáarak<br>kyá hai ?        | 20. What is your father's<br>name ?  |
| 21. Ma'lum nahín, janáb.   | 21. Don't know, sir.   |
| 22. Us larke ne tum ko kitní<br>roṭiān dín ?   | 22. How many " breads "<br>did that boy give<br>you ?  |



- |  |   |
|--|---|
| 23. Yih kaprá chár áne gaz<br>liyá thá.  | 23. I got this cloth at four<br>annas a yard. |
| 24. Main tumháre liye kitáb<br>láyá hún. | 24. I have brought a book<br>for you.         |

*Note.*—The ceremoniousness of the East, shown in some of the above sentences, is polite usage, and the occidental should accustom himself to using it. The agreement of verb with object in 9, 10, 14, 15, 22, 23, is curious, but it must be accepted and learned so thoroughly that one cannot fail to use it properly. Master these few sentences *absolutely*. Intransitive verbs agree with their subjects, as in 24. *Láyá* is reckoned as intransitive because it is a compound of *le-áná*, *le-áyá*.

Observe the comparison of adjectives in 24 and 41. It is the regular way of forming the comparative, *un se achchhá*, and the superlative, *sab se áchchhá*.\*

### Conjugation—Past Tense.

Main roṭí lene gayá, gayí † .	I went to get bread.
Tú roṭí lene gayá, gayí ..	Thou wentest to get bread.
Wuh roṭí lene gayá, gayí ..	He, she, went to get bread.
Ham roṭí lene gaye, gayín ..	We went to get bread.
Tum roṭí lene gaye, gayín ..	You went to get bread.
Áp roṭí lene gaye, gayín ..	You (polite) went etc.
Wuh roṭí lene gaye, gayín ..	They went to get bread.
Main bázár se láyá thá, láí thí.	I brought (or, had brought) it from the bazar.
Tú bázár se láyá thá, láí thí	Thou broughtest it from the bazar.

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\* The teacher should introduce the comparison of a number of adjectives with *se*, *sab se*, and *kí nisbat*.

† Let the pupil get both forms well, but especially learn well one's own gender.

Wuh bázár se láyá thá, láí thí.	He, she, brought it from the bazar.
Ham bázár se láe the, láí thín.	We brought it from the bazar.
Tum bázár se láe the, láí thín.	You brought it from the bazar.
Áp bázár se láe the, láí thín	You, etc.
Wuh bázár se láe the, láí thín.	They brought it from the bazar.
Main ne apní kitáben un ko dín.	I gave them my books.*
Tú ne apní kitáb unko dí.	Thou gavest them thy book
Us ne apní kitáb unko dí.	He gave them his book.
Ham ne apní kitáb unko dí.	We gave them our book.
Tum ne apní kitáb unko dí.	You gave them your book.
Áp ne apní kitáb unko dí.	You gave them your book.
Unhon ne apní kitáb unko dí.	They gave them their book.
Main ne, tú ne, us ne, ham ne, tum ne, áp ne, unhon ne, uskí kitáb (mujhe) dí thí (tumko).	I gave you his book, thou gavest me his book. [Write each person and gender on a separate slip and so master it.]
Main ne, tú ne, wagaira, roṭián unse lí hain.	I, thou, etc. have got bread from them.
Main ne, tú ne, wagaira, tín roṭián khái thín.	I, thou, etc., had eaten (or, ate) three loaves.
Main ne, tú ne, wagaira, kháná pakáyá hai.	I, thou, etc., have cooked dinner.

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\* Substitute, after learning, any familiar nouns.

## LESSON LXVII.

- |   |   |
|---|---|
| 1. Ab to ma'lúm nahín,<br>magar ma'lúm ka-<br>rúngá.  | 1. I do not know now, but<br>I'll find out.   |
| 2. Main áún ?   | 2. May I come ? Shall I<br>come ?   |
| 3. Ham á jáen ?   | 3. Shall we come in ?   |
| 4. Main jáún ?  | 4. May I go ? or, Shall I<br>go ?   |
| 5. Main kyá karún.  | 5. What <i>can</i> I do ?   |
| 6. Ham kyá karen.   | 6. What <i>can we</i> do ? (It's<br>not our fault).   |
| 7. Main pahle sadr bázár<br>ko jáúngá, aur um-<br>med hai ki wahán se<br>sab chízen sastí mil<br>jáengín. | 7. I shall go to the big<br>bazar first, and I<br>think that we shall<br>get everything cheap<br>there (all things from<br>there cheap will be<br>met). |
| 8. Mujhe ijázat hai ?   | 8. May I go ? (Is there to<br>me permission ?)  |
| 9. Ab rukhsat hai. Kal<br>phir áná.   | 9. You may go now. Come<br>again to-morrow.   |
| 10. Lar̥kon ko khará kar do.  | 10. Make the boys stand up.   |
| 11. Khúb. Khub hai. Khúb<br>kiyá.   | 11. Excellent. That's good.<br>Well done.   |
| 12. Kyá húa ?   | 12. What's the matter ?<br>(What happened ?)  |
| 13. Yih akhbár sáhib ko de<br>ána.  | 13. Go and give this paper<br>to the sahib (giving<br>come).  |



## Conjugation.

Main kaunsá nek kám karún táki main hamesha kí zindagí  
páun ?

Tú kaunsá nek kám kare táki tú hamesha kí zindagí  
páe ?

Wuh kaunsá nek kám kare táki wuh hamesha kí zindagí  
páe ?

Ham kaunsá nek kám karen táki ham hamesha kí zindagí  
páen ?

Tum kaunsá nek kám karo táki tum hamesha kí zindagí  
páo ?

Áp kaunsá nek kám karen táki áp hamesha kí zindagí  
páen ?

Wuh kaunsá nek kám karen táki wuh hamesha kí zindagí  
páen ?

What good work can I do, that I may inherit eternal life ?

Note that the future endings coalesce with the root vowels of *lená* and *dená*. All other stems add these endings for the future.

## Exercises in “ne.”

Note that all transitive verbs in the past tenses take their subjects in the prepositional case form, with “ne.” The verbs *bolná*, *láná*, *bhúlná*, are used as intransitives. *Lená*, *dená*, *karná*, have the perfects *liyá*, *diyá*, *kiyá*, while *jáná*, *marná*, *honá*, have *gayá*, *múá*, *húá*. All other verbs are regular. The transitive verb in its past tenses agrees with its object. The mastery of this peculiarity can be secured only by memorizing these sentences most thoroughly. If your past work is “*kachchá*” be your own master sufficiently to go back and work it up. You cannot afford

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\* Both genders are the same.

to go on on the supposition that it will come somehow. The only secret of this method is *thoroughness*.

- |   |  |
|---|--|
| 1. Main <u>loṭá</u> láyá <u>hún</u> .   | 1. I have brought the <i>loṭá</i> .  |
| 2. Main ne <u>loṭá</u> bhejá.   | 2. I sent the <i>loṭá</i> .  |
| 3. Main ne <u>loṭá</u> bhejá hai.   | 3. I have sent the <i>loṭá</i> .   |
| 4. Ham ne Láhaur men <u>liyá</u> thá.   | 4. We got it in Lahore<br>( <i>liya</i> and <i>liya tha</i> are<br>often used indiffer-<br>ently). |
| 5. Us ne yihí kitáb tum ko<br>bhejí.  | 5. He sent you this very<br>book.  |
| 6. Unhon ne mere jáne se<br>pahle yihí k i t á b e n<br>Láhaur se bhejí thín. | 6. They had sent you these<br>books from Lahore,<br>before I went.                                 |
| 7. Tum ne achchhí roṭí<br>nahín bhejí.  | 7. You have not sent good<br>bread.  |
| 8. Lar̥kon ne achchhá kám<br>na kiyá.   | 8. The boys did not do<br>good work.   |
| 9. Dák-wálá wiláyatí dák<br>láyá hai ?  | 9. Has the postman<br>brought the foreign<br>mail ?  |
| 10. Dák-ghar ke bábú ne<br>wiláyatí dák kal yá<br>parson bhej dí thí.         | 10. The postmaster sent the<br>foreign mail yesterday<br>or day before.                            |
| 11. Us 'aurat ne merí lar̥kí<br>ko* mára.                                     | 11. That woman beat my<br>girl.  |
| 12. Wuh 'auraten kidhar<br>gayí hain ?  | 12. Whither have those<br>women gone ?   |
| 13. Un 'auraton ne yihí <u>loṭá</u><br>tum ko diyá.                           | 13. Those women gave you<br><i>this</i> jug.   |

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\* Ko is always used when the object is a person or a definite thing.

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|---|---|
| 14. Wuh laṛkí bolí ki “ Ghar se dúr ho jáo.”                                  | 14. The girl said, “ Get away from the house.”  |
| 15. Us laṛke ne kahá ki “ Ham gáe láe hain.”                                  | 15. The boy said, “ We have brought the cow.”   |
| 16. Mere ádmí ne kal kitáb bhej dí.   | 16. My man sent the book yesterday.   |
| 17. Qulí log hamará ásbáb le gaye hain.                                       | 17. The coolies have taken off our luggage.   |
| 18. Un laṛkon ne mere liye ek roṭí dí hai.                                    | 18. Those boys have given a loaf for me.  |
| 19. Kis ne hamáre loṭon ko liyá, or, Kis ne hamáre loṭe liye ? [thí ?         | 19. Who took our jugs ?   |
| 20. Tum ne apní kitáb le lí   | 20. Did you get your book ?   |
| 21. Kyá sab naukar shahr ho áe hain ?   | 21. Have all the servants been to and returned from the city ?                          |
| 22. Kin logon ne tum ko chaukián dín ?  | 22. What poeple gave you chairs ?   |
| 23. Kin logon ne laṛkí ko mára ?  | 23. What people beat the girl ?   |
| 24. Main tín tín rúpae ko do loṭe láí hún.                                    | 24. I have bought (lit. brought) two lotas at three rupees each.                        |
| 25. Main das áne gaz kaprá láyá hún.  | 25. I have brought cloth at ten annas a yard.   |
| 26. “ Nahín,” ‘aurat bolí, “ Laṛká mujh se nahín, wuh apní mán se boltá thá.” | 26 “ No,” said the woman, “ the boy did not speak to me, he was talking to his mother.” |
| 27. Kin ádmíon ne yih chori kí hai ?  | 27. What men have done this thieving ?  |



- |  |                                      |
|--|--------------------------------------|
| 28. Kin lar <u>kíon</u> ne tum ko<br>gáli dí ? | 28. What girls were abusing<br>you ? |
| 29. Kyá tumne chau <u>kí</u> ko<br>liyá ?      | 29. Did you take the chair ?         |

Note that *thá*, *thí*, *thín* do not always change the sense to past-perfect but are properly translated as simple past. Nevertheless, as in 6, they often give this pluperfect idea.

In 7 and 8 *nahín* and *na* are thus regularly used with the present perfect and simple past.

In 21 the emphasis is on the second action, going and coming.

Where the object is a thing, there a past transitive verb agrees in gen. and no., unless the concord be broken by “*ko*,” when it takes the absolute form in “*á*.”

Note how the gender of the subject though unexpressed is carried over into the verb. This is a nicety of speech, that, no matter how difficult, must be well acquired, else one’s talk will often be unintelligible. We must learn to think of things in terms of “*á*,” “*í*,” and “*e*.”

Intransitive verbs are much given to using the root with some form of “*jáná*,” as in 12, 15, 29. Transitive verbs use “*dená*” in some form, when the action goes toward another, while a reflex termination is often shown by use of “*liya*,” “*lená*,” like the Greek Middle Voice.

All perfect participles are regularly formed by adding “*á*” to the root.

In 29, as usual, *ko* with *chaukí* makes it definite, and so we translate *the* chair.

## LESSON LXVIII.

### Sentences.

- |  |  |
|--|--|
| 1. Kyá húa ? Tum to is-<br>liye paidá nahín húa.                                     | 1. What's the matter ?<br>You were not born<br>for this.   |
| 2. Main dák-kháne ho áyá<br>hún.   | 2. I have been to the post-<br>office (lit. I am come<br>from the p.o., having<br>been there).             |
| 3. Tum kahán paidá húa ?   | 3. Where were you born ?   |
| 4. Yih bachcha das din ká<br>paidá húa hai.  | 4. This child has been born<br>ten days.   |
| 5. Jab billí ke bachche<br>hote the, to bará ta-<br>máshá hotá thá.                  | 5. When there were kittens,<br>then there was a<br>great show.   |
| 6. Kyá tumhárá kám ho<br>gayá hai ?  | 6. Is your work done ?   |
| 7. Janáb, kháná abhí tai-<br>yár ho játá hai.  | 7. Dinner'll be ready in a<br>minute, sir.   |
| 8. Larke waqt par házir<br>kyún nahín hote ?   | 8. Why are not the boys<br>present on time ?   |
| 9. Kal to shahr men bará<br>tamáshá húa.   | 9. There was a great spec-<br>tacle in the city yes-<br>terday.  |
| 10. Yih kis tarah ma'lúm<br>húa ?  | 10. How did this become<br>known ?   |
| 11. Is larke ke siwá aur koí<br>naukar házir nahín<br>hai ? Nahín, garíb-<br>parwar. | 11. Isn't there any other<br>servant present but<br>this boy ? No, Sir.<br>(No, nourisher of the<br>poor). |

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|---|---|
| 12. Bachcha motá táza hotá<br>gayá.   | 12. The child went on get-<br>ting fatter.  |
| 13. Wahán jákar unke*<br>laṛká paidá húá.   | 13. They went there and<br>a child was born<br>to them (in their<br>[house]).                                     |
| 14. Áj munshí ke ghar laṛká<br>húá.   | 14. A boy was born to the<br>munshi to-day.   |
| 15. Rel par chaṛhná hai aur<br>waqt bahut hí tang<br>hai. Bát karne kí<br>bhí fursat nahín hai. | 15. I have to catch (mount)<br>the train and the time<br>is short (stragit). I<br>have not time to say<br>a word. |
| 16. Shahr ho áe ho ?  | 16. Have you been to the<br>city ?  |
| 17. Áp ke kitne laṛke laṛkián<br>hain ?   | 17. How many boys and girls<br>have you ?   |
| 18. Merí kitáben kis ke pás<br>hain ?   | 18. Who has my books ?  |
| 19. Rel se bahut chízen<br>chorí ho játí hain.  | 19. Many things are stolen<br>from the railway.   |
| 20. Main abhí rawána hotá<br>hún.   | 20. I am starting at once.  |
| 21. Ab kám shurú' húá hai,<br>usko fursat na hogí.  | 21. Work has begun now,<br>he'll have no time.  |
| 22. Mujhe Panjáb áe das<br>baras húa hain.  | 22. I have been in the Pun-<br>jab ten years. (To<br>me, come to the P.<br>ten years have been).                  |
| 23. Ájkal garmí bahut hotí<br>hai.  | 23. It is very warm these<br>days.  |

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\* In 13 “unke,” not “unke,” since “hán,” house, place, is under-  
stood and “hán,” is locative.



- |  |   |
|--|---|
| <p>24. Main <u>áp</u> ke dekhne se<br/>bará <u>khush</u> hotá <u>hún</u>.</p> <p>25. Jab <u>báz</u> ká bachchá <u>tín</u><br/>chár mahíne ká ho<br/>játá hai, wuh ur <u>játá</u><br/>hai.</p> <p>26. <u>Áj</u> sabhon ká kám ho<br/>jáegá.</p> | <p>24. I am always very<br/>pleased to see you.</p> <p>25. When the hawk's fledg-<br/>ling gets to be three<br/>or four months old, it<br/>flies away.</p> <p>26. Everybody's work will<br/>be finished to-day.</p> |
|--|---|

Note that *hai* and *hain* are used to state particular facts, while general facts are given by “*hotá hai, hote hain*.” While “*honá*” means to become, yet this meaning is more usually expressed by *ho jánā*. There is no Urdu word that can do duty for our *have*.

## LESSON LXIX.

Another form of the present, more commonly used to express continuous action.

- |  |  |
|--|--|
| <p>1. Yih kyá ho rahá hai ?</p> <p>2. Sáhib kháná khá rahe<br/><u>hain</u> ?</p> <p>3. Main <u>apná</u> kám kar rahá<br/><u>hún</u>. Tum apná karo</p> <p>4. Jab main <u>bázár</u> kí taraf<br/>já rahá thá to kyá<br/>dekhtá <u>hún</u> ki sáhib<br/>bhí já rahe <u>hain</u>.</p> <p>5. Tum log kal kyá kar<br/>rahe the ?</p> <p>6. Sáhib de rahe the, par<br/>main <u>ne</u> na liyá.</p> | <p>1. What is this that is going<br/>on ?</p> <p>2. Is the Sahib eating din-<br/>ner ?</p> <p>3. I'm doing my work.<br/>You do yours.</p> <p>4. When I was going to the<br/>bazar, what should I<br/>see but that the sahib,<br/>too, is going.</p> <p>5. What were you fellows<br/>doing yesterday ?</p> <p>6. Sahib offered it to me,<br/>but I would not take<br/>it (was giving it but<br/>I took it not).</p> |
|--|--|

- |   |  |
|---|--|
| 7. Jab <u>málik</u> <u>báten</u> kar<br>rahá thá ( <u>kartá</u> thá)<br>larkí gaur se <u>suntí</u> thí. | 7. When the master was<br>talking, the girl lis-<br>tened attentively. |
| 8. Main <u>larkon</u> ke liye<br>khána paká rahá <u>hún</u> .   | 8. I am cooking dinner for<br>the boys.                                |
| 9. Ham apne <u>larkon</u> ke liye<br>khána paká rahe <u>hain</u> .                                      | 9. We are cooking dinner<br>for our boys.                              |
| 10. Ap apne apne <u>larkon</u> ke<br>liye khána paká rahe<br><u>hain</u> .                              | 10. You are cooking dinner<br>each for your own<br>boys.               |
| 11. Wuh hamáre <u>larkon</u> ke<br>liye paká rahe <u>hain</u> .   | 11. They are cooking for our<br>boys.                                  |
| 12. Wuh ( 'auraten ) <u>larke</u><br><u>larkion</u> ke wáste paká<br>rahí <u>thin</u> .                 | 12. They ( women ) were<br>cooking for the chil-<br>dren.              |
| 13. Main kutte se bahut<br><u>dartí</u> thí.  | 13. I was much afraid of the<br>dog.                                   |

Though these continuative tenses are never given in the paradigms, yet they are most frequently used. Those in the past tense with “*rahá, rahí*” refer to some *definite* past time; e.g. *Jab bachcha thá, to main kutte se bahut dartá thá*, when I was a child, I was much afraid of a dog (for you could not use “*dar rahá thá*” in this place); but, *Jab ap ne kal kutte ko mára, main bahut dar rahá thá*. When you struck the dog yesterday, I was very much afraid.

## LESSON LXX.

### Uses of the Infinitive.

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|--|--|
| 1. Uská yahán <u>áná</u> <u>jána</u><br>achchhá nahín hai. | 1. His coming and going<br>here is not good. |
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|--|---|
| 2. Yih bát kahní achchhí nahín hai.          | 2. It's not right to say that (this).                                 |
| 3. Jhúth bolná burá hai.                     | 3. It is evil to speak lies.  |
| 4. Is tarah se roṭí khání achchhí nahín hai. | 4. It is not well to eat bread thus (in this manner).                 |
| 5. Mere wápas áne tak len den karná.         | 5. Trade until I return. (Till my coming back, do taking and giving). |
| 6. Us waqt ján lená ki merá áná nazdík hai.  | 6. Know then that my coming is nigh.                                  |
| 7. Wahán kabhí na jáná.                      | 7. Never go there (but note "jáo" not "jáná" in 8).                   |
| 8. Áj wahán unke pas mat jáo.                | 8. Do not go there to them to-day.                                    |
| 9. Kal usko lekár zarúr áná.                 | 9. You must surely bring him to-morrow.                               |
| 10. Us ádmí ko sharáb píne kí 'ádat hai.     | 10. That man has the habit of drinking liquor.                        |
| 11. Mujh ko abhí jáná hai.                   | 11. I have to go at once. (To me going now is.)                       |
| 12. Mujhe kal usko khatt likhná hogá.        | 12. I shall have to write him to-morrow.                              |
| 13. Golí ká lagná thá ki ghorá mar gaya.     | 13. The horse died the instant the ball struck him.                   |
| 14. Wuh Bambai jáne ko hain.                 | 14. They are about to go to Bombay.                                   |
| 15. Unke wiláyat jáne par yih kám ho jáegá.  | 15. This work will be done when they go to foreign parts.             |
| 16. Namáz ká burá kahná                      | 16. Why should calling  |



unko kyún burá lagá ?  
or, Namáz ko burá  
kahná etc.

prayers "*burá*" (evil)  
offend her ?

- |   |  |
|---|--|
| 17. Mujh ko to zará burá<br>lagne kí nahín.                                   | 17. It would never offend<br>me a bit.   |
| 18. Na mujh men qudrat<br>kahne kí na tujh men<br>táqat sunne kí rahegí.      | 18. Neither should I have<br>power to tell you, nor<br>would you have<br>strength to hear. |
| 19. Parhne se sabaq yád<br>nahín hotá.  | 19. A lesson can't be learned<br>by reading.   |
| 20. Baiṭhne se mujhe thakáo<br>ho játá hai.                                   | 20. I get tired sitting (from<br>sitting to me tiredness<br>becomes).                      |
| 21. Ham ap ká asbáb bhej-<br>ne hí ko the.                                    | 21. We were just going to<br>send your stuff.  |
| 22. Laṛká sabaq yád karne<br>ke wáste áyá hai.                                | 22. The boy has come to<br>learn his lesson.   |
| 23. Log uske márne ke liye<br>áe hain.  | 23. People have come to<br>beat him.   |
| 24. Main wahán jáne ká<br>nahín.  | 24. I'll never go there.   |
| 25. Wuh laṛkí marne ke<br>qaríb hai.  | 25. That girl is near death.   |
| 26. Main tumko rakhne ká<br>nahín, magar,—hán,<br>tumhári madad ka-<br>rúngá. | 26. I'll never employ you,<br>but—; yes, I will help<br>you.                               |
| 27. Áj tum ghar mat jáná.   | 27. Don't you go home to-<br>day.  |
| 28. Áj to shahr jáná hai, na ?  | 28. You have to go to the<br>city to-day, don't<br>you ?                                   |

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|--|--|
| 29. Áyá bázár se átá lene gayí hai.  | 29. The ayah has gone to get meal from the bazar.  |
| 30. Kitáb paṛhní cháhiye.  | 30. You ought to read the book.  |
| 31. Kitáb paṛhná cháhiye thá, or, Kitáb paṛhní cháhiye thí.  | 31. You ought to have read the book.   |
| 32. Kháne men yih to bahut achchhá hai, lekin dekhne men nahín.  | 32. This is very good to eat, but not to look at.  |
| 33. Sáhib ká likhná thá ki wuh áyá.  | 33. As soon as the master wrote, he came.  |
| 34. “Kal kyún na áí ? ” Jab laṛkon ko khiláná hotá haí, aur roṭí pakání hotí haí, aur ghar ká sab kám áp hí karná húá, kis tarah áún ? | 34. “Why I did not come yesterday ? ” When I have to feed the children, and bake the bread, and had to do all the work of the house myself, how could I come ? |
| 35. Kal jitne kám karne the main ne kiye.  | 35. What jobs were to do yesterday, I did.   |
| 36. Kitábon ke paṛhne se ánkhen bilkull kharáb ho gayí hain.   | 36. (My) eyes are badly injured from reading books.  |

Note the Urdu infinitive is used as our participle, “reading,” called in British grammars “gerund.” It may take an object or subject, and the object may be in the absolute form, as in 2, 3, 30, 31 etc., or with “ko,” as in 9, 16, 26, 34, or it may be with “ka, ke,” as in 16, 23, 36, but the subject is always in the possessive form, as 6. Where the

infinitive has an object, as in 2, 3, 4, 30, 31 etc., the infinitive may, or may not agree with it. If it agrees it is called “Gerundive” by some. If a preposition governs the infinitive, it is always in the masculine form. As in 7 and 8, the future, as contrasted with the present command, takes the infinitive. In 29 is the infinitive of purpose. The “*na*” at the end of 28 is like the German “*nicht wahr?*” *is it not so.*

Master all these forms, as they, or their equivalents, are in constant use.

### Diversification.

Practise oral composition by substituting other infinitives in place of those in the sentences. In 11 and 12, use *áná*, *kahná*, *bolná*, *kháná*, *likhná*, *roṭi khání*, *píná*, *wiláyat jáná*, *bhejná*, *márná*, *lená*, *dená*, *paṛhná*, *pakáná*, *baiṭhná*, until perfect familiarity is secured. Try it several weeks in succession and do not take it for granted because you did it “last week,” you can do it to-day.

In 23, use for *uske*, *mere*, *tere*, *tumháre*, *hamáre*, *áp ke*, *un ke*, *laṛkon ke*, *laṛkíon ke*, *kutton ke*, *sahib ke*, *laṛke ke*.

In 24, put in the correct form of the above infinitives, and make other changes as you see your need of *perfect familiarity*, and *ready command* of these words and expressions.

## LESSON LXXI.

### Repeated Words.

- |   |   |
|---|---|
| 1. Ek ek paisa laṛkon ko do.                    | 1. Give the boys a pice each.                     |
| 2. Main ne ádmíon ko sárhe tín, tín rūpae diye. | 2. I gave the men three and one-half rupees each. |
| 3. Main ne sawá das das rupae ko liye.          | 3. I got them at Rs. 10/4 each.                   |



- |   |   |
|---|---|
| 4. Yih paune áth áth áne<br>ko milte hain.            | 4. (You) get these at 7 3/4<br>annas each.  |
| 5. Áp ne áj kyá kyá kám<br>kiye hain ?                | 5. What various jobs have<br>you done to-day ?  |
| 6. Kaun kaun ádmí áyá<br>hai ?                        | 6. Who has come ? (Ans.<br>John, Chas., Thos.,<br>etc.).  |
| 7. Kaun kaun ádmí áe<br>hain ?                        | 7. Who have come ? (Ans.<br>Hindus, Moslems,<br>etc.).  |
| 8. Áge áge mat jáo, píchhe<br>píchhe chalo.           | 8. Don't go ahead, come<br>along behind.  |
| 9. Píchhe píchhe mat áo,<br>mere sáth sáth chalo.     | 9. Don't come behind,<br>come along with me.  |
| 10. Bare bare larke áe,<br>chhote na áe.              | 10. The larger boys came, the<br>smaller did not.   |
| 11. Main ghar ghar gayá par<br>rotí na milí.          | 11. I went to house (after)<br>house, but got no<br>bread (bread met not).                      |
| 12. Usne gáon gáon jákar<br>mangá par use na<br>milá. | 12. He asked for it at vil-<br>age after village, but<br>did not get it (to him<br>it met not). |
| 13. Thík thík batáo. Thík<br>thík bolo.               | 13. Tell it exactly. Speak<br>the exact word.   |
| 14. Ghore ko már márkar<br>chaláyá thá.               | 14. He beat the horse again<br>and again to make it<br>go (beating beating<br>made it go).      |
| 15. Sawár girte girte bachá.<br>[bachá.               | 15. The rider almost fell<br>(falling, falling, es-<br>caped).                                  |
| 16. Larhá to mar markar                               | 16. The boy nearly died.  |

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|---|--|
| 17. Darakht darakht se phal torá.                                 | 17. (He, They) plucked fruit from every tree.                                      |
| 18. Kuchh kuchh paise mere pás hain.                              | 18. I have some money (coppers).   |
| 19. Rotí woṭí khá lí, bhái ?<br>Rotí tukrá khá liyá, bhái ?       | 19. Have you had dinner, brother ?   |
| 20. Chá wá pí lí, bhái ?  | 20. Have you drunk tea, brother ?  |
| 21. Áj áp ne bare bare kám kiye hain.                             | 21. You've done a number of big pieces of work to-day.                             |
| 22. Áj achchhe achchhe kháne pakáne hain.                         | 22. Good foods must be cooked to-day.  |
| 23. Us ke narm narm bál mujhe achchhe lagte hain.                 | 23. I like the touch of her soft hair. (Her, his, soft hairs touch me nicely.)     |
| 24. Kitáben parh parhkar merí ánkhen bilkull kharáb ho gayí hain. | 24. My eyes have been badly injured from much reading (reading and reading books). |
| 25. Jab kabhí (or, jab jab) yih karo to merí yád men karo.        | 25. Whenever you do this, do it in my remembrance.                                 |
| 26. Namáz men koí koí házír hotá hai.                             | 26. A very few come to prayer.   |
| 27. Koí na koí namáz men zarúr áwegá.                             | 27. Some one or other will surely come to prayer.                                  |
| 28. Wuh kabhí kabhí átá hai aur main kabhí na kabhí áungá.        | 28. He comes sometimes and I shall come some time or other.                        |

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|---|---|
| <p>29. Jo jo áe do do ám le jae.</p> <p>30. Kuchh na kuchh mil jáegá.</p> | <p>29. Whoever comes may take away two mangoes.</p> <p>30. (You) will get something or other.</p> |
|---|---|

Note that repetition of the words repeats the idea. This may indicate distribution, as in 1—6, emphasis as in 10, 21—24, or continuance as in 8, 9, 11, 12, 13, 14—17. The repetition of sounds in 19 and 20 is much like our “baby” talk, roly poly, hurly burly, pell mell.

*Diversification.*—The pupil must take these sentences, after they have been thoroughly committed, and change nouns, pronouns, verbs and adjectives to other persons, tenses, numbers, and genders. The numerals must be at one’s tongue’s end. Skill in talking can only come as a result of the ability to diversify forms already mastered.

## LESSON LXXII.

### Conditional Sentences. Shartí Jumle.

- |  |  |
|--|--|
| <p>1. Agar wuh na átá, to main usko na mártá.</p> <p>2. Agar tum usko na márte, to wuh na martá.</p> <p>3. Agar tum isko thík na karte, to main dām kabhí na detá.</p> <p>4. Chíl dekhkar Sahíb ne kahá ki “Agar mere pás bandúq hotí, to main már detá.</p> | <p>1. If he had not come, I should not have beaten him.</p> <p>2. If you had not struck him, he would not have died.</p> <p>3. If you had not made it right, I should never have given the price.</p> <p>4. Seeing the kite, the master said, “If I had a gun, I would kill it.”</p> |
|--|--|



5. Agar laṛkí yih na kahtí  
to wuh us se ná-khush  
na hotá.      5. If the girl had not said  
this, he would not  
have been displeased  
with her.
6. Agar ápyih ghoṛá mujhe  
na dikháte, to main  
dúsrá zarúr letá.      6. If you had not shown  
me this horse I'd sure-  
ly have bought an-  
other.
7. Agar mere pás ghoṛí na  
hotí, main zarúr pai-  
dal játí.      7. If I had not had the  
mare, I'd surely have  
gone afoot.
8. Agar main un se laṛtá,  
to mujh se ziyáda ná-  
láiq koí na thá.      8. If I had fought with  
him, no one could  
have been (was) more  
unworthy than I.
9. Agar áp is ká sabab  
mujh se na púchhte,  
to bahut bihtar hotá  
(or, thá).      9. If you had not asked  
me the reason of this,  
it would have been  
much better.
10. Agar log usko chhuṛá  
na dete, to main  
usko adhmúá karke  
chhortá.      10. If people had not res-  
cued him, I'd have  
half killed him before  
I let him go.
11. Mumkin na thá ki Ma-  
síh maut ke qabze  
men rahtá.      11. It was impossible that  
Christ should remain  
in the grasp of death.
12. Agar sáhib yahán hote,  
to tumko thík kar  
dete.      12. If master were here, he  
would give you a set-  
ting right.
13. Agar wuh mujh se laṛtí  
to main usko khúb  
mártí.      13. If she were to fight with  
me, I'd beat her well.

- |  |  |
|--|--|
| <p>14. Agar mujhe <u>áná</u> hotá to<br/> <u>main</u> be <u>púchhe</u> á<br/> <u>játá</u>.</p> | <p>14. If I had been going to<br/>         come, I'd have come<br/>         without request.</p> |
|--|--|

Note that these conditions are contrary to fact and take that form of the verb, which is called “past conditional” (*mází shartí*), but might better be called, in English, past subjunctive. It is used not only in past conditions that are contrary to fact, but also for a present condition and resulting conclusion, both contrary to reality. If master were here (which he is not) he would set you right (which he does not). If she should fight with me (which she will not), I would beat her (which I shall not).

*Hai* or *hain* never occurs with this form of the verb.

### Diversification.

In 1, 2, 3, change one or both verbs by substituting any one of a dozen familiar verbs, until you thus substitute readily.

### Exercises in Conditionals.

- |   |   |
|---|---|
| <p>1. Agar wuh áwe, to <u>main</u><br/> <u>jáún</u> ?</p>   | <p>1. If he come, may I go ?</p>  |
| <p>2. Agar <u>main</u> ásmán kí bát-<br/> <u>en</u> <u>kahun</u> to tum <u>kyún</u>-<br/> <u>kar</u> yaqín karoge ?</p> | <p>2. If I tell you things of<br/>         heaven how will you<br/>         believe ?</p> |
| <p>3. Agar ímán na láoge to<br/>         tum apne <u>gunáhon</u><br/> <u>men</u> maroge.</p>                            | <p>3. If you do not believe,<br/>         you will die in your<br/>         sins.</p>     |
| <p>4. Agar koí mujh <u>men</u> qáim<br/>         na rahe, to wuh <u>súkh</u><br/> <u>játá</u> hai.</p>                  | <p>4. If any one does not<br/>         abide in me, he dries<br/>         up.</p>         |
| <p>5. Agar us ko <u>uṭháyá</u> ho, to<br/>         mujhe batáo.</p>   | <p>5. If you have taken him<br/>         up, then tell me.</p>                            |

- |  |   |
|--|---|
| 6. Agar tum mujhe jante to mere Báp ko bhí jante.  | 6. If you had known me you would have known my Father too.  |
| 7. Agar tum ne mujhe jáná hotá, to mere Báp ko bhí jante   | 7. If they had known me they would have known my Father too.  |
| 8. Jab wuh nawishton <sub>n</sub> ká yaqín nahín karte, to merí báton <sub>n</sub> ká yaqín kyúnkar karenge? | 8. If they do not believe the Scriptures, how shall they believe my words?  |
| 9. Agar tú yih kám kartá hai, to apne áp ko dunyá par záhir kar.   | 9. If thou doest these works show thyself to the world.   |
| 10. Agar main <sub>n</sub> sach boltá hún, to tum merá yaqín kyún nahín karte?                               | 10. If I tell the truth, why do you not believe me?   |
| 11. Agar wuh so gayá hai, to bach jáegá.   | 11. If he has fallen asleep, he will recover.   |
| 12. Jab mujh Khudáwand ne tumháre pair dhoe, to tum par farz hai ki ek dúsre ke pair dhoyá karo.             | 12. If I the Lord have washed your feet, then it is obligatory on you that you should wash the feet of one another. |
| 13. Agar unhon <sub>n</sub> ne mujhe satáyá, to wuh tumhen <sub>n</sub> bhí sataenge.                        | 13. If they have persectuted me, they will persecute you.   |
| 14. Jab ham ádmíon <sub>n</sub> kí gawáhí qabúl kar lete hain, to Khudá kí gawáhí us se kahín barhkar hai.   | 14. If we accept the testimony of men, the testimony of God is greater.   |



15. Jo us ne rúpae diye, to  
lete áná.

15. If he gives the money,  
then bring it along.

## LESSON LXXIII.

### Conditional Sentences.\* Shartí Jumle.

1. Agar wuh yahán áe, to  
main dún.

2. Agar wuh áe to main  
dúngá.

3. Agar kuttá phir áe, to  
usko máro.

4. Agar kám darust na  
karoge, to main paisa  
na dúngí.

5. Agar yih bát sach ho, to  
bará nuqsán, bará  
nuqsán hogá.

6. Agar wuh kitáb parhtá  
ho, mat bulána.

7. Agar sáhib gaye hon, to  
gaye hon. Kyá pata  
hai?

8. (Agar) Sach púchho, to  
main use be-wuqúf  
samajhtá hún.

9. Agar yih chár din kí  
bát hotí, to mujhe  
khabar na hotí?

1. If he come here, I may  
give it.

2. If he should come, I'll  
give it.

3. If the dog come again,  
kill it.

4. If you do not set the  
work right, I shall not  
give the money.

5. If this be true (which I  
doubt) it will be a big  
loss, a big loss.

6. If he is reading the book,  
don't call him.

7. If the sahib has gone,  
why he's gone. What  
do I know about it?

8. To tell the truth, I think  
him a fool (If you  
ask truth, I think him  
senseless).

9. If this had happened  
four days ago, should  
not I know it? (a  
thing of 4 days).

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\* Where there is doubt, and the thing is assumed as possible, with the pres. subjunctive, 1-8. Other ideas take other forms.

- |  |   |
|--|---|
| 10. Jo (agar) usne rūpaē diye,<br>to lete áná.   | 10. If he gives the money<br>(and he will) then<br>bring it along.  |
| 11. Jo (agar) usne kitáb dí,<br>to lení hogí.  | 11. If he gives the book,<br>you'll have to take it.  |
| 12. Jab (agar) main wahán<br>gayá to mára jáúngá.  | 12. If I go there I shall be<br>killed.   |
| 13. Jab (agar) wuh is baras<br>khatre se bach gayá,<br>to uskí 'umr barí hogí.   | 13. If he escape danger<br>this year, he'll live<br>long (his life will be<br>long).  |
| 14. Agar unhon ne use mára<br>ho, to jald mujhe<br>khabar do.  | 14. If they have beaten him<br>(as we hear) then give<br>me word quickly.   |
| 15. Agar log áen to girjá<br>hogá.   | 15. If people come, there<br>will be church.  |
| 16. Agar log áenge to girjá<br>hogá.   | 16. If people will come, there<br>will be church service.   |
| 17. Agar tum us ke nazdík<br>jáoge, to tum guna-<br>gár hoge.  | 17. If you go near him (it),<br>you will be blame-<br>worthy (sinners).   |
| 18. Agar yih kám us se ho<br>saká, aur ba-khúbí<br>anjám diyá, to main<br>qaul o qarár kartá<br>hún ki main bádsháh<br>se ziyáda salúk<br>karúngá. | 18. If this work can be done<br>by him, and he brings<br>it to a (good) end,<br>then I promise you<br>that I will treat him<br>better than (could)<br>any king. |
| 19. Agar wuh játá hai, to<br>main bhí chaitá hún.  | 19. If he is going (as you<br>say), then I, too, will<br>go along.  |
| 20. Agar main apne qaul<br>par átá hún, to uskí  | 20. If I come according to<br>my promise, then I'll   |

saltanat khák men  
milá detá hún.

mingle his kingdom  
in the dust.

- |   |   |
|---|---|
| 21. Agar ham se ho saktá, to<br>ham manzúr karte.                       | 21. If we could we would.   |
| 22. Agar us waqt pahunche<br>hon, tab yih bát kah<br>sakte the.         | 22. If they had (were) arriv-<br>ed at that time, then<br>they could have said<br>this. |
| 23. Agar bachche ke marne<br>se pahle chaloge, to<br>kuchh fáida hogá.  | 23. If you will go ere the<br>child die, then it will<br>be of some avail.              |
| 24. Agar koí us ke Masíh<br>hone ká iqrár kare, to<br><u>khárij</u> ho. | 24. If any one confesses<br>him to be the Messiah,<br>let him be expelled.              |
| 25. Agar tum ne mujhe jáná<br>hotá, to mere báp ko<br>bhí jánthe.       | 25. If ye had known me, ye<br>would have known<br>my father also.                       |

## LESSON LXXIV.

### Chalná and jáná.

- |  |   |
|--|---|
| 1. Hawá jidhar ko cháhtí<br>hai, chaltí hai. | 1. The wind goeth whither<br>it wishes.             |
| 2. Merí gharí nahín chaltí.                  | 2. My watch won't go.                               |
| 3. Merá ádmí sáth nahín<br>játá.             | 3. My man won't go along.                           |
| 4. Yih rúpaya bázár men<br>nahín chaltá.     | 4. This rupee won't pass in<br>the bazars.          |
| 5. Yih bandúq nahín chaltí.                  | 5. This gun won't go off.                           |
| 6. Chaukián le jáo. Chau-<br>kián le chalo.  | 6. Take the chairs away.<br>Bring the chairs along. |
| 7. Ghorá le chalo.                           | 7. Bring the horse along.                           |
| 8. Uskí táng men itná dard                   | 8. There is so great a pain                         |



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|--|---|
| hai ki wuh chal nahín<br>saktá.  | in his leg that he is<br>not able to walk.  |
| 9. Usko itná kám paṛ gayá<br>hai ki wuh nahín já<br>saktá.                                       | 9. So much work has fallen<br>to him that he cannot<br>go.  |
| 10. Kab jáoge? (or) Kab<br>chaloge?  | 10. When will you go? (or)<br>When will you go<br>(with me)?  |
| 11. Main yahán se chha<br>baje chalúngá aur<br>wahán pahúnchkar<br>Dáktar ke pás jald<br>jáúngá. | 11. I shall start from here<br>at six o'clock and<br>having arrived there,<br>will go at once to the<br>Doctor's. |
| 12. Main shahr chalá hún,<br>tum bhí chaloge?  | 12. I am started to the city.<br>Will you go too?   |
| 13. Yih ghorá khúb chaltá<br>hai.  | 13. This horse goes finely.   |
| 14. Yih sarak kidhar játí<br>hai?  | 14. Whither does this road<br>lead?   |
| 15. Yih bát sunkar naukar<br>chal diyá.  | 15. Hearing this the servant<br>started off.  |
| 16. Yih nahr kidhar játí hai?  | 16. Where does this canal<br>go to?   |
| 17. Chaltí chakkí dekhke<br>wuh ro pará.   | 17. Seeing the moving mill,<br>he wept (fell a weep-<br>ing).   |
| 18. Shám ke waqt bázár<br>jáná mana' hai.  | 18. It is forbidden to go to<br>the bazar in the even-<br>ing.  |
| 19. Bhír ke sabab chalná<br>bahut mushkil hai.   | 19. It is difficult going on<br>account of the crowd.   |

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|--|---|
| 20. Main roz shahr jātá hun.<br>Ab jātá hún.               | 20. I go to the city daily.<br>I am going now.                            |
| 21. Shari‘at par chalná<br>bahut mushkil hai.              | 21. It is hard to keep the law<br>(to move on the law).                   |
| 22. Wuh gáon ko gayá hai.                                  | 22. He has gone to the<br>village.  |
| 23. Wuh gáon ko chalá hai.                                 | 23. He is starting to the<br>village.                                     |
| 24. Wuh gáon ko chalá gayá<br>hai.                         | 24. He has gone to the<br>village.  |
| 25. Sáhib ke sámne merí<br>bát nahín chaltí.               | 25. My word has no weight<br>with the gentleman<br>(goes not before him). |
| 26. Main tum ko bádsháh<br>ke pás le chalúngá.             | 26. I’ll take you to the king.  |
| 27. Main is ghore ko bád-<br>sháh ke pás le chalún-<br>gá. | 27. I’ll take this horse to<br>the king.                                  |
| 28. Sáhib qánún par púre<br>púre chalte hain.              | 28. Sahib goes strictly by<br>rule.                                       |
| 29. Sab log chale gaye hain.                               | 29. All the people have gone.   |

Gharí . . watch, clock, a little water jar, which when put into a larger jar, sank, as it had a hole in the bottom, in 24 minutes, and this constitutes a “*gharí*” of time, and this, later, was applied to the watch, or clock, as time measurers.

## LESSON LXXV

### Exercises in Lagná.

- |   |   |
|---|---|
| 1. Patá nahín lagtá.                                  | 1. I cannot find out. (Trace does not touch.)                             |
| 2. Kyún nahín lagtá? Áj hí lagá lo.                   | 2. Why can't you? Find out this very day.                                 |
| 3. Ghar ghar se lagá hai.                             | 3. House touches house.   |
| 4. Mujhe bahut dar lagtá hai.                         | 4. I'm very much afraid.  |
| 5. Yih bát tumko achchhí nahín lagtí.                 | 5. You do not like this affair.   |
| 6. Bachchon kí báten míthí lagtí hain.                | 6. Children's sayings please people.                                      |
| 7. Uske sakht choṭ lagí. Choṭ lagí tum ko?            | 7. He was badly hurt. Did you get hurt?                                   |
| 8. Ghorá gáří men lagá húá hai.                       | 8. The horse is hitched to the carriage.                                  |
| 9. Yih kitáb tumhen kahán se háth lagí?               | 9. Where did you get this book?   |
| 10. Tálá darwáze par lagá húá hai.                    | 10. A padlock is fastened on the door.                                    |
| 11. Báğ men tarah tarah ke búṭe lage hain.            | 11. In the garden all sorts of shrubs are planted (or, various sorts of). |
| 12. Sáhib ke kám men kitne mazdúr lage hain?          | 12. How many labourers are on the gentleman's work?                       |
| 13. Wuh sawere niklá táki apne báğ men mazdúr lagáwe. | 13. He went out early that he might set labourers to work in his orchard. |
| 14. Is koṭhí par kitná rúpaya lagá hai?               | 14. How much money was spent on this house?                               |



- |   |  |
|---|--|
| 15. Jí se jí lagá hai.                              | 15. Heart answers to heart.                      |
| 16. Uske kurte men paiwand lagá hai.                | 16. He has a patch on his shirt.                 |
| 17. Takhte par kyá ishtihár lagá hai ?              | 17. What notice is (fastened) on the board ?     |
| 18. Wuh apne kám men lagá rahtá hai.                | 18. He sticks to his work.                       |
| 19. Sab masáleh lag chuke hain.                     | 19. All materials are spent.                     |
| 20. Sáhib ke áne kí ummed lagí húi hai.             | 20. We are expecting the gentleman.              |
| 21. Use ilzám kyún lagá ?                           | 21. Why was he accused ?                         |
| 22. Sab chízen durustí se lag gayí hain.            | 22. All things are set in order.                 |
| 23. Láhaur jáne men do ghante lagenge.              | 23. It will take two hours to reach Lahore.      |
| 24. Dhúp men ánkhen nahín lagtín.                   | 24. I cannot sleep in the sun.                   |
| 25. Shahr men barí ág lag gayí hai.                 | 25. There is a big fire in the city.             |
| 26. Kot ko kitná kaprá lagegá ?                     | 26. How much cloth will it take for a coat ?     |
| 27. Dímak darí ko lag gayí hai.                     | 27. The white ants are at the carpet.            |
| 28. Munshí sáhib ke munh lagá hai.                  | 28. The munshi has the ear of the sahib.         |
| 29. Chár din se mujhe sardí lagtí hai.              | 29. I have been chilly for four days.            |
| 30. Is darakht par bare achhe phúl phal lagte hain. | 30. This tree bears excellent flowers and fruit. |
| 31. Us ko bímárí lag gayí hai.                      | 31. He has contracted the disease.               |

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|--|--|
| 32. Tambákú mere munh lag gayá hai.        | 32. I've acquired a taste for tobacco.   |
| 33. Is hisáb men barí galatí lag gayí hai. | 33. There is a big mistake in this account.                                      |
| 34. Is lakrí par pítal lagá do.            | 34. Fasten the brass to this wood.   |
| 35. Khúb zor lagáo.                        | 35. Exert yourself. Put to your strength.  |
| 36. Málí, sab búton ko qatár men lagáo.    | 36. Gardener, put all these plants in a row.                                     |
| 37. Dawái uske háth par lagáo              | 37. Put the medicine on his hand.  |
| 38. Dawái us kí ánh men dálo.              | 38. Put the medicine in his eye.   |
| 39. Mez lagáo. (Palang, darí, sab chízen). | 39. Set the table. (Make the bed. Put down the carpet. Put everything in place.) |
| 40. Is lifáfe par do paise ká tikaṭ lagáo. | 40. Put a two-pice stamp on this envelope.                                       |
| 41. Itní der kyún lagí? Phir mat lagána.   | 41. Why have you spent so much time? Don't do it again.                          |
| 42. Us ne mere bhái se dostí lagái hai.    | 42. He has made friends with my brother.   |
| 43. Uske chábuk lagáo. (Koré lagáo.)       | 43. Whip him. (Scourge him.)   |
| 44. Jí lagákar Khudá ka kám karná cháhiye. | 44. One ought to do God's work with the whole heart.                             |
| 45. Ilzám na lagáyá karo.                  | 45. Do not make accusations.   |
| 46. Baggí par rang lagána cháhiye.         | 46. You ought to paint the buggy.  |

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|--|--|
| 47. Apná ikká dúsre ke sáth<br>lagáo.      | 47. Have your ekka follow<br>the other.        |
| 48. Merá unke sáth kyá<br>lagáo hai ?      | 48. What have I to do with<br>them ?           |
| 49. Main unse alag (a + lag)<br>rahtá hún. | 49. I stay apart from them.                    |
| 50. Merá dil yahán nahín<br>lagtá.         | 50. I don't like this place.                   |
| 51. Koṭ ko miṭṭí lag gayí<br>hai. Jhár do. | 51. There's earth on the<br>coat. Dust it off. |

### Conjugation.

- |   |   |
|---|---|
| Main das baje roṭí pakáne<br>lagtá hún, lagtí hún.  | I begin to cook the meal at<br>ten o'clock.       |
| Tú das baje roṭí pakáne lagtá<br>hai, lagtí hai.    | Thou beginnest to cook at<br>ten.                 |
| Wuh das baje roṭí pakáne<br>lagtá hai, lagtí hai.   | He, She, begins to cook at<br>ten.                |
| Ham das baje roṭí pakáne<br>lagte hain, lagtí hain. | We begin cooking at ten.                          |
| Tum das baje roṭí pakáne<br>lagte, lagtí, ho.       | You begin cooking at ten.                         |
| Áp das baje roṭí pakáne<br>lagte, lagtí, hain.      | You begin baking bread at<br>ten.                 |
| Wuh das baje roṭí pakáne<br>lagte, lagtí, hain.     | They begin baking bread at<br>ten.                |
| Main kal subh likhne lagún-<br>gá lagúngí.          | I shall begin writing to-<br>morrow morning.      |
| Tú kal subh likhne lagegá,<br>lagegí.               | Thou wilt begin writing in<br>the morning.        |
| Wuh kal subh likhne lagegá,<br>lagegí.              | He, She, will begin writing<br>to-morrow morning. |



Hamkal subh likhne lagenge, lagengí.	We will begin writing to- morrow morning.
Tum kal subh likhne lagoge, lagogí.	You'll begin writing to- morrow morning.
Áp kal sawere likhne lagenge, lagengí.	You'll begin writing early to- morrow.
Wuh kal fajr likhne lagenge, lagengí.	They'll begin writing to- morrow morning.
Main kal sawere banáne lagá thá, lagí thí.	I began to make it early yesterday.
Tú kal sawere banáne lagá thá, lagí thí.	Thou didst begin early yester- day to make it.
Wuh kal sawere banáne lagá thá, lagí thí.	He, She, began early yester- day to make it.
Wuh parson shám banáne lagá thá, lagí thí.	He, She, began to make it day before yesterday even- ing.
Ham parson banáne lage the, lagí thín.	We began to make it day before yesterday.
Tum parson shám ko banáne lage the, lagí thín.	You began at even, day be- fore yesterday, to make it.
Áp parson shám ko banáne lage the, lagí thín.	You began at even, day be- fore yesterday, to make it.
Wuh parson shám ko banáne lage the, lagí thín.	You began at even, day be- fore yesterday, to make it.

## LESSON LXXVI.

### Passives.

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|--|--|
| 1. Dekhá jáegá. (Usko<br>dekhá jáegá.) | 1. I'll see about it. (It'll<br>be seen to.)   |
| 2. Main ap ke zer sáyá<br>liyá jáún.   | 2. May I be taken under<br>your (shadow) care. |

- |   |   |
|---|---|
| 3. Wuh shahr ke pás dekhe gaye the.   | 3. They were seen near the city.  |
| 4. Qismat se lará nahín játá.   | 4. One can't fight with fate.   |
| 5. Mángo to tumhen diyá jáegá. Khaṭkhaṭáo to tumháre wáste kholá jáegá.   | 5. Ask and it shall be given unto you. Knock and it shall be opened for you.                              |
| 6. Kyúnki jis ke pás hai use diyá jáegá, magar jis ke pás nahín hai us se wuh bhí jo uske pás hai, le liyá jáegá. | 6. For whoso has to him shall be given, but whoso has not, from him even that he has shall be taken away. |
| 7. Madrase ká band kiyá jáná unke liye barí taklíf kí bát thí   | 7. The school's being closed was a great vexation to them.  |
| 8. Makkhan kal bhejá gayá thá.  | 8. The butter was sent yesterday.   |
| 9. Pachás ádmí larái men máre gaye.   | 9. Fifty men were killed in the fight.  |
| 10. Yih kám roz roz kiyá játá hai.  | 10. This work is done daily.  |
| 11. Yih kám mujh se nahín kyá játá, or, Yih kám mujh se nahín hotá.   | 11. I can't do this work.   |
| 12. Kyá wuh roṭián unko dí gayí hain.   | 12. Have those loaves been given them ?   |
| 13. Tín loṭe láye gaye hain.  | 13. Three jugs have been brought.   |
| 14. Áj mujh se roṭí khái nahín játí.  | 14. I can't eat to-day.   |
| 15. Sab darwáze band kiye gaye hain.  | 15. All the doors have been shut ?  |

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|--|--|
| 16. Agar us taraf le jáo, to<br>ghorá mára jáegá.                    | 16. If you take him that<br>direction, the horse<br>will be killed.        |
| 17. Agar main wahán gayí,<br>to mári jáúngí.                         | 17. If I went there, I'd be<br>killed.                                     |
| 18. Yih merá bará larḱá<br>“Qází” kahlátá hai.                       | 18. My elder boy is called<br>“Judge.”                                     |
| 19. Wuh is larái men bhejá<br>gayá táki wahán par<br>jákar mára jáe. | 19. He was sent into the<br>fight that he might<br>go there and be killed. |
| 20. Zarúr hai ki yih kám áj<br>kiyá jáe.                             | 20. It is imperative that this<br>work be done to-day.                     |
| 21. Cháhiye ki yih ṭhag áj<br>hí mára jáe.                           | 21. It is fitting that this<br>thug be killed to-day.                      |
| 22. Lázim thá ki yih bát áp<br>se púchhí jáe.                        | 22. It was proper that this<br>thing be asked of you.                      |

## LESSON LXXVII.

### Passives and Causals.

- |   |   |
|---|---|
| 1. Kis ne yih bartan torá ?   | 1. Who broke this dish ?  |
| 2. Memsáhibá, yih to mujh<br>se ṭútá.   | 2. Madam, I broke it (acci-<br>dentally).   |
| 3. Sáhib Urdú parḥte hain,<br>munshí unko parḥátá<br>hai, kyúnki mishan<br>(sarkár) parḥwátí hai. | 3. Sahib is studying Urdu,<br>the munshi is teaching<br>him for the mission<br>(the Govt.) makes him<br>learn it. |
| 4. Yih shart húi ki jo háre<br>uske kán káṭe jáen.  | 4. This wager (condition)<br>was laid that whoever<br>lose, his ears be cut off.                                  |
| 5. Bába so rahá hai, kyúnki<br>áyá ne sawere sulá   | 5. The baby is sleeping, for<br>ayah put it to sleep  |



diyá, is liye ki mem-  
sáhiba roz isí waqt áyá  
se sulwá detí hain.

early, because madam  
has him daily put to  
sleep by the ayah at  
this time.

6. Áp kí gáří ban rahí hai ?  
Hán, mistrí Ibráhím  
baná rahá hai. Main  
apná kull lakrí ká kám  
usí se banwátá hún.

6. Is your carriage making ?  
Yes. master-workman  
Abraham is making it.  
I have him do all my  
wood work.

7. Sújí, áţá, álú, yahán  
bikte hain.

7. Soojee, meal, and pota-  
toes are sold here.

8. Yih bajáz ájkal kaprá  
sastá bech rahá hai,  
is liye ki mausim  
guzarne par dúsre  
dukándár apná mál  
yahín bikwáte hain.

8. This shopkeeper is selling  
cloth cheap these  
days, for when the sea-  
son is over (passing),  
other shopkeepers  
have their goods sold  
here.

9. Sipáhíon ne usko mára  
thá (már dálá).

9. The soldiers killed him.

10. Logon ne milkar sarkár  
ke hukm se usko  
marwáyá thá.

10. The people agreeing to-  
gether (meeting) had  
him killed by the  
governor's order.

11. Jab sáhib darwáze khul-  
wáne lage, to berá  
kholne gayá, lekin  
wuh áp se áp khul  
gaye.

11. When the master began  
to have the doors  
opened, the bearer  
went to open them  
then, but they came  
open themselves.

12. Jald uţhkar yih sandúq  
uţhá lo, kyúnki main

12. Get up quickly and take  
up this box for I am

is kamare se sab chízen  
uthwá detí hún.

having all these things  
taken out from this  
room.

- |  |  |
|--|--|
| 13. Ghore ne pání pí liyá hai ?  | 13. Has the horse been watered (drunk) ?   |
| 14. Hán, main har subh nau baje pilátá hún, kyún-ki málik safar se pahle pilwáte hain. | 14. Yes, I water him every morning at nine o'clock, for the master has him watered before a journey.               |
| 15. Cháhe tum káto cháhe kaṭáo, zarúr hai ki áj kaṭ jáe.                               | 15. Whether you cut it or have it cut, it must be cut to-day.  |
| 16. Totá kis tarah tumháre háth se chhúṭá ?  | 16. How did the parrot get out of your hand ?  |
| 17. Main ne to nahín chhorá, bábá ne mere háth se chhuráyá.                            | 17. I did not let it go, the child took it from my hand.   |
| 18. Málik ne gáe mujh se murwái, aur main ne bahuterí morí, pár wuh na murí.           | 18. Its master had me head off (turn) the cow, and I tried to (turned her a lot) but she did not turn (would not). |

### Conjugation.

#### Passive, Present Indicative and Subjunctive.

Pání garm kiyá játá hai.  
Pání garm ho rahá hai.  
Yih kám abhí kiyá jáe.

Water is being warmed.

Water is getting warm.

Let this work be done at once.

Log pák sáf kiye jáen.

Let the people be cleansed now.

Yih larkíán abhí parháí jáen.	Let the girls be taught at once.
Yih mere kapre áj dhoe jáen.	Let these clothes of mine be washed to-day.
Mere kapre dúsre tísre roz dhoe játe hain.	My clothes are washed every second or third day.
Mere kapre kúen par dhoe já rahe hain.	My clothes are being washed at the well.

### Passive Future.

Main wahán par jákar mára jáungá (máí jáungí).	I shall go there and be killed.
Tú wahán par jákar mára jáegá (máí jáegí).	Thou wilt go there and be killed.
Wuh wahán par jákar mára jáegá (máí jáegí).	He, She, will go there and be killed.
Ham wahán par jákar máre jáenge (máí jáengín).	We'll go there and be killed.
Tum wahán par jákar máre jáoge (máí jáogín).	You'll go there and be killed.
Áp wahán par jákar máre jáenge (máí jáengín).	You'll go there and be killed.
Wuh wahán par jákar máre jáenge (máí jáengín).	They'll go there and be killed.

### Past Tense Passive.

Main kal mára gáyá (máí gayí).	I was beaten yesterday.
Tú parson mára gáyá (máí gayí).	Thou wast beaten day before yesterday.
Wuh atarson mára gáyá (máí gayí).	He, She was beaten 3 days ago.



Ham áj máre gaye (máří gayín).	We were beaten to-day.
Tum kal máre gaye (máří gayín).	You were beaten yesterday.
Áp parson máre gaye (máří gayín).	You were beaten day before yesterday.
Wuh pársál máre gaye (máří gayín).	They were beaten last year.

## LESSON LXXVIII.

### Relative Pronouns. Ism-í-zamír.

- |  |  |
|--|--|
| 1. Jo ghorá kal hamko milá thá, wuh bahut hí achchhá hai.                  | 1. The horse we got yesterday is a very good one. (What horse yesterday to us met, he is very good). |
| 2. Jis ádmí ne mujh ko mára, wuh merá bhái hai.                            | 2. The man that beat me is my brother.   |
| 3. Jis 'aurat se áp ne merí kitáb lí, wuh merí áyá hai.                    | 3. The woman from whom you got my book is my ayah.   |
| 4. Jis larke ko hazúr ne paise diye, wuh mere bhái ká betá hai.            | 4. The boy to whom you gave the coppers is my brother's son.   |
| 5. Wuh dúkándár jinhon ne áp ke pás kitáben bhejí hain, kutub-farosh hain. | 5. Those shopkeepers who sent you the books are book-sellers.  |
| 6. Jo lafz áp ne abhí isti-mál kiyá, uske kyá ma'ne hain ?                 | 6. What is the meaning of that word you used just now ?  |

- |   |  |
|---|--|
| 7. Jo ho, so ho.  | 7. Let come what may, or,<br>What will be, will be.                              |
| 8. Jo kuchh wuh tum se<br>kahe, wuhí karo.                                  | 8. Do whatever he tells<br>you.  |
| 9. Jaisá kiyá waisá páyá.   | 9. As he did, so he got.<br>He got tit for tat.                                  |
| 10. Jitná tum ko cháhiye,<br>utná le lo.                                    | 10. Take as much as you<br>need.   |
| 11. Jab tak sáns tab tak ás.  | 11. While there is life there<br>is hope.  |
| 12. Wuhí Sindbád jise tum<br>múá jánte ho, main<br>hún.                     | 12. That Sindbad that you<br>thought (think) dead,<br>I am he.                   |
| 13. Jin laṛkon ne mere laṛke<br>ko mára, wuh bázár<br>ke sharír laṛke hain. | 13. Those boys who beat my<br>boy are the bad boys<br>of the street.             |
| 14. Jidhar ko moro, udhar<br>ko játá hai.                                   | 14. Whithersoever you turn<br>him thither he goes.                               |
| 15. Wuh ádmí jis se tum ne<br>roṭí lí, wuh bará bad-<br>ma'ásh ádmí hai.    | 15. The man from whom you<br>got bread is a very<br>bad man (criminal).          |
| 16. Áp kaunsá kaprá cháhte<br>hain ?  | 16. Which sort of cloth do<br>you wish ?   |
| 17. In men se áp ko kaunsí<br>kursí cháhiye ?                               | 17. Which of these chairs do<br>you want ?                                       |
| 18. Yih lakṛí kis kám kí hai ?  | 18. What is this wood good<br>for ?  |
| 19. Is dawái se kuchh fáidá<br>húa hai ?                                    | 19. Has this medicine re-<br>lieved you ?  |
| 20. Jis ko jitní tankhwáh<br>báqí hai, dí jáegi.                            | 20. Whatever pay is back<br>(owing) to whomso-<br>ever, it will be given<br>him. |

The relative is usually with its antecedent, as in 1, 2, 3, 4, or it may follow it as in 5, after the English manner. "So" in 7, is not much used in Urdu but a good deal in Hindi.

### Diversification.

Take the nouns *roṭī*, *roṭián*, *ádmí*, *pání*, *kitáb*, *kitáben*, *mez*, *ghoṛián*, *larke*, *rúpayá*, *rúpae*, and substitute in 1 for "*ghoṛá*," making the necessitated changes in sentence, until you can do so without hesitation. It will be a most valuable exercise in genders, as well as in relatives.

Likewise take sentences 2, 3, 4, 5, and change numbers.

Let the teacher after these relative sentences in one form are mastered, give the other form also.

## LESSON LXXIX.

### Subjunctive (Present and Past, so called "Aorist" and Past Conditional).

- |  |   |
|--|---|
| 1. Cháhiye ki yih gosht<br>áj pakáyá jáe.                        | 1. This meat ought to be<br>cooked to-day.  |
| 2. Jab tak bartan na súkhe,<br>pání na dálá jáe.                 | 2. Don't put in the water<br>till the vessel dry (Let<br>it not be put in).           |
| 3. Wuh is liye bheje gaye,<br>táki wahán par jákar<br>máre jáen. | 3. They were sent for this<br>(purpose) that they<br>might go there and<br>be killed. |
| 4. Cháhiye ki yih kám abhí<br>kiyá jae.                          | 4. This work ought to be<br>done at once.   |
| 5. Cháhiye thá ki yih kám<br>kal ho játá.                        | 5. This work ought to have<br>been done yesterday.                                    |
| 6. Cháhiye thá ki áp mujh<br>ko <u>khatt</u> likhte.             | 6. You should have written<br>me a letter.  |



- |  |   |
|--|---|
| 7. Zarúr hai ki yih kám pahle kiyá jáe.                        | 7. It is necessary that this work be done first.  |
| 8. Zarúr thá ki yih kám pahle kiyá játá.                       | 8. It was necessary that this work be done first (which it was not).                    |
| 9. Main cháhtá hún ki áp áen.                                  | 9. I wish you to come.  |
| 10. Chalo, tumhen áj bád-sháh pás le chalún.                   | 10. Come along, I'll take you to the king to-day.                                       |
| 11. Khudá jáne kyá kuchh banegá.                               | 11. God knows what may be the outcome.  |
| 12. Sháyad taiyár ho.  | 12. Perhaps it's ready  |
| 13. Main dartá hún ki bad-du'á na kare.                        | 13. I fear lest he may curse (me).  |
| 14. Mumkin hai ki taiyár ho.                                   | 14. It is possible that it is ready.  |
| 15. Kyá áp cháhte hain ki main isí tarah batán lagáún.         | 15. Do you wish me to put the buttons on this way ?                                     |
| 16. Us ne cháhá ki larke ko márún, par wuh már na saká.        | 16. He wished to kill the boy ("may I kill the boy"), but was not able to (kill) do it. |
| 17. Uská jí cháhá * ki ghar chhorke main aur kahin chalá jáún. | 17. His heart desired to leave home and go somewhere else.                              |
| 18. Chor ko chor hí pah-cháne.                                 | 18. Only a thief recognises a thief. "Set a thief to catch a thief."                    |

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\* Why they do not say "*jí ne cháhá*," I have not been able to find out.

- |                                       |   |
|---------------------------------------|---|
| 19. Martá kyá na kartá.               | 19. What won't a dying man do ?                               |
| 20. K <sup>h</sup> iyáli piláo pakáe. | 20. He cooks imaginary "pilao." He builds castles in the air. |
| 21. Sámp ka kátá (húá) rassí se dare. | 21. He whom a snake has bitten fears a rope.                  |

The (present) subjunctive may be called the indefinite future, as it is used to express ideas which *may* be true, things that may come to pass. Consequently, after verbs of hope or fear, doubt, wish, purpose, or obligation we use this indefinite future, or "present subjunctive"; while to express ideas that *might* have come true, but did not, we use the past conditional or, as I prefer to call it, past subjunctive.

The present subjunctive is used to set forth axiomatic truth, as in 11, 20, 21.

In 10 we have "*pás*" used with the person, where a place would take "*ko*." Take it to the lady, *Memsahiba ke pás le jao*, but, Take it to the city, *Shahr ko le jáo*.

### Diversification.

In 1 substitute *liyá*, *diyá*, *kháyá*, *bhejá*, *kharídá* (bought), *bike*.

In 4 substitute for "*kám*," *roṭi*, *gosht*, *álú*, *átá*, with "*pakáyá*, *pakáe*."

In 6 and 7 substitute in proper form *khatt likhte buláte*, and *láná*, *dená*, *lená*, *rokná*, *batáná*, *dikháná*, *dhúndhná*.

In 9 put any of these verbs.

## LESSON LXXX.

### Participles.

- |  |  |
|--|--|
| 1. Wuh rotí khákar chala<br>gayá.  | 1. He, having eaten, went<br>away.   |
| 2. Wuh uṭh uṭh kar chalne<br>lagá.   | 2. Rising with difficulty he<br>(or, After several at-<br>tempts he arose and)<br>started to go. |
| 3. Unhon ne ján bújhke<br>kiyá.  | 3. They did it knowingly<br>(having known).  |
| 4. Dawái pilákar jáo.  | 4. Give the medicine before<br>you go.   |
| 5. Dawái piláte hí jáo.  | 5. As soon as you have<br>given the medicine,<br>go.   |
| 6. Dawái piláte-jáo (or, pi-<br>láte raho).                                      | 6. Go on giving the medi-<br>cine.   |
| 7. Dawái piláte hí laṛkí<br>achchhí ho gayí.                                     | 7. The girl recovered as<br>soon as they gave the<br>medicine.                                   |
| 8. Usko máṛte hí lakṛí tūt<br>gayí.  | 8. The stick broke on strik-<br>ing him.   |
| 9. Golí ke lagte hi ghorá<br>mar gayá.   | 9. As soon as the ball struck<br>him, the horse died.  |
| 10. Wahán chalkar mere liye<br>ṭhahre raho.                                      | 10. Go there and wait for<br>me.   |
| 11. Pahunchte hí uská ghorá<br>gir pará.   | 11. His horse fell on arrival.   |
| 12. Wuh khará hokar kahne<br>lagá, ki yih bát sun-<br>kar main bhí gusse<br>húá. | 12. Standing up he said, On<br>hearing this I, too,<br>grew angry (in anger<br>I became).        |



- |  |   |
|--|---|
| 13. Main ne usko betá karke pálá.                            | 13. I brought him up as a son.                          |
| 14. Ba'z Hindú is patthar ko <u>Khudá</u> karke mán-te hain. | 14. Some Hindus honour this stone as God.               |
| 15. Main ne us ko mazbút karke bándhá.                       | 15. I tied it tight (making it strong).                 |
| 16. Main uske sáth gulám hoke rahá.                          | 16. I lived with him as a slave.                        |
| 17. Gáriwán ne ghorá már márke chaláyá thá.                  | 17. The coachman beat and beat the horse to make it go. |
| 18. Main ande bechkar mur-gián <u>kharíd</u> lúngá.          | 18. I'll sell the eggs and buy hens.                    |

*Note.*—The time denoted by the participle in “*kar*” or “*ke*” both of which are in good usage, though “*kar*” is ordinarily preferred, is time previous to that of the verb, and so may be used for *past* time, as in 1, 4, 6 &c.; or for *future*, or, as in 18, to denote a course of action; while *karke* and *hoke* are sometimes used as “*as*,” 13, 14, 16.

*Diversification.*—Make a number of sentences on the model of 4.

In 5, 7, 8, 9, 11, “*par*,” on, is understood with the participle, so it takes the prepositional form in “*e*.”

## LESSON LXXXI.

### Participles.

- |  |  |
|--|--|
| 1. Main ne usko ghar par baithá dekhá. | 1. I saw him (seated) sitting at home. |
| 2. Ham ne unko shahr se áte dekhá.     | 2. I saw them coming from the city.    |

- |   |  |
|---|--|
| 3. Un larkon ne usko shahr<br>kí taraf játe dekhá.                          | 3. Those boys saw him go-<br>ing toward the city.                                    |
| 4. Larkíon ne tum ko daur-<br>te dekhá.                                     | 4. The girls saw you run-<br>ning.   |
| 5. Log ham ko rotí kháte<br>dekh rahe the.                                  | 5. The people were watch-<br>ing us eat.   |
| 6. Main dhobí ko sapre<br>dhote dekh raha hún.                              | 6. I am watching the<br>washerman wash<br>clothes.                                   |
| 7. Mán rotí píttí betí ke<br>ghar gayí.                                     | 7. The mother went to her<br>daughter's house,<br>weeping and beating<br>her breast. |
| 8. Larkí yih kahtí húi ghar<br>chalí gayí.                                  | 8. The girl went home say-<br>ing this (as she went).                                |
| 9. Kuttá bhaunktá bha-<br>unktá merí taraf áyá.                             | 9. The dog came barking<br>toward me.  |
| 10. Kyá tumne usko múa<br>dekhá ?   | 10. Did you see him dead ?   |
| 11. Yih bhái letá húa jágtá<br>thá.   | 11. This brother was lying<br>awake.   |
| 12. Gyára baje se lekar<br>chár baje tak usne<br>mujhe pás bitháe<br>rakhá. | 12. From 11 o'clock to four<br>he kept me seated by<br>him.                          |
| 13. Din hote hote wuh á<br>pahunché.  | 13. They came as it was<br>getting day.  |
| 14. Din hote hús larke pa-<br>hunch gaye.                                   | 14. The boys arrived while<br>it was yet day.  |
| 15. Main dartá dartá (darte<br>darte) us pás gayá.                          | 15. I went to him in fear.   |
| 16. Sote se uthkar wuh Misr<br>ko chalá gaya.                               | 16. Arising from sleep (ing).<br>he went to Egypt.                                   |

- |  |   |
|--|---|
| 17. Ham gáte játe hain.  | 17. We go on singing, or,<br>we go singing.   |
| 18. Wuh apní roṭí khátá<br>gayá.   | 18. He went on eating his<br>bread.   |
| 19. <u>K</u> har-gosh áj tak kánon<br>ke dar ke máre bhágtá<br>phirtá hai.             | 19. The hare (ass-ears) for<br>fear of his ears goes<br>fleeing about till now.             |
| 20. Ketlí phúṭá pání háth<br>men liye átá hai.   | 20. He is coming with a<br>kettle of boiling water<br>in his hand.                          |
| 21. Itní rát gayí áp kyún<br>áe hain.  | 21. Why have you come so<br>late at night? (so<br>much night having<br>gone).               |
| 22. Memsáhiba kuchh rát<br>rahe se uṭkar <u>K</u> hudá<br>kí 'ibádat kar rahí<br>hain. | 22. Madam has been wor-<br>shiping God since be-<br>fore dawn (arising<br>while yet night). |
| 23. Wuh daurtá húá chala<br>átá hai.   | 23. He is coming running.   |
| 24. Sir níche kiye (húe)<br>khará hai.   | 24. He is standing with head<br>down.   |
| 25. Us ke sámne dāne paṛe<br>húe the.  | 25. The grains were lying<br>before him.  |
| 26. Yih laṛká paṛhá húá<br>hai.  | 26. This boy is educated.   |
| 27. Yih paṛhá húá laṛká<br>hai.  | 27. This is an educated boy.  |
| 28. Darwāze se sir nikāle<br>kharē the.  | 28. They were standing with<br>heads thrust out of<br>the door.                             |
| 29. Mánge bagair tumne<br>kyún liyá?   | 29. Why did you take it<br>without asking?  |



- |   |  |
|---|--|
| 30. Bin-má <u>ng</u> e un <u>h</u> on ne mujhko di <u>y</u> á.                        | 30. They gave it me un-asked.  |
| 31. Pás ákar wuh be-pú <u>ch</u> he kahne lagá.                                       | 31. Coming up he began to say, without being asked.  |
| 32. Main battí háth me <u>n</u> liye á <u>ú</u> ngá.                                  | 32. I'll bring the candle in my hand.  |
| 33. Merí kitáb lete á <u>n</u> á.   | 33. Bring my book when you come.   |
| 34. Main sab kí kitá <u>b</u> en lekar já <u>ú</u> ngá.                               | 34. I'll get the books of all before I go.   |
| 35. Ap <u>n</u> í naját ke kám kiye jáo.  | 35. Go on doing works of your salvation.   |
| 36. Jahá <u>n</u> tak ho sake 'ilm hásil kiye jáo.                                    | 36. As far as possible, go on acquiring knowledge.   |
| 37. Á <u>p</u> ko Panjáb áe kitne baras húa hain.                                     | 37. How long have you been in the Punjab ? (to you, come to the Punjab, how many years have become).           |
| 38. Merá phatá hú <u>a</u> sáya darzí ko dedo, ki wuh us ko sí le.                    | 38. Give my torn skirt to the tailor that he may mend it.  |
| 39. Is dúkán me <u>n</u> bane banáe júte aur sile siláe kap <u>r</u> e mil játe hain. | 39. (You) can get ready-made boots and clothing in this shop, (boots, clothes made, had made, sewn, had sewn). |
| 40. Agar pakí pakái rotí mil jáe to bihtar.   | 40. It will be better if (we) can get ready-cooked food (bread).   |

- |  |  |
|--|--|
| <p>41. Is <u>dúdh</u> <u>men</u> <u>pání</u> <u>milá</u><br/> <u>húá</u> <u>hai</u>.</p>   | <p>41. There is water mixed in<br/> this milk.</p>                                       |
| <p>42. <u>Kyúnki</u> <u>ham</u> <u>ímán</u> <u>par</u><br/> <u>chalte</u> <u>hain</u>, <u>na</u> <u>ki</u><br/> <u>ánkhon</u> <u>dekhe</u> <u>par</u>.</p> | <p>42. For we walk by faith and<br/> not by sight (not on<br/> that seen [by] eyes).</p> |

Participles are used either in agreement or in the declined form in “e.” It is safe, however, to make the participle agree with its noun, or pronoun, if that is a subject ; if it, however, is an object, with or without “ko,” the participle may be in the “á” form. When participles are repeated, as in 9, 13, 15, they more commonly are in “e.” In 21, “se” is understood “*gayí se*,” as it is expressed in 22. In 24—28 *húá*, *húe*, may be expressed or understood, as desired.

*Diversification.*—Interchange the nouns and pronouns of the first ten sentences until you can do it readily. Interchange all the verbs of 11—18, then make all future.

In 37 ask “studying Urdu, writing Urdu, living in this city, reading this book,” then use for *baras*, *din*, *mahíne*, *der* ; if you have much trouble or hesitation in this, your past work is poorly done.

In 1—10 substitute any participles that may be formed from verbs in these sentences, e.g., in 6 say, *Main dhobí ko kapre láte dekh rahá hún*.

Have the teacher give sentences showing the usage of these verbs in double and treble roots.

## LESSON LXXXII.

### Exercises in “wala,” English “er.”

- |   |   |
|---|---|
| <p>1. Yih <u>ádmí</u> <u>khúb</u> <u>daurne-</u><br/> <u>wála</u> <u>hai</u>.</p> | <p>1. This man is an excellent<br/> runner.</p> |
| <p>2. <u>Kamittí</u> <u>in</u> <u>lakrí</u>, <u>ghás-</u></p>                     | <p>2. The (municipal) commit-</p>               |

chárewálon ko shahr  
men bin mahsúl liye  
jáne nahín detí.

tee does not allow  
these wood-, grass-,  
and fodder-men to go  
into the city without  
having taken tax  
(octroi).

3. Yih marnewálá jism  
baqá ká jáma pahi-  
negá.

3. This dying body shall  
put on a garment of  
immortality.

4. Ghoṛewále Kábul se ba-  
hut áte hain.

4. Many horse-dealers come  
from Kabul.

5. Yih ádmí bará chalne-  
wálá hai.

5. This man is a great  
walker.

6. Tez daurnewálí ghoṛí  
ham ko cháhiye.

6. We want a swift-running  
mare.

Never say “*Achchewálá dedo*,” as many do, i.e. “Give a good one,” but say “*Koí achchhá sá dedo, Achchhe álú de do, Achchhí roṭí do*.”

7. In Dillí-wálon ke sáth  
mat rahná.

7. Don't stay with these  
men of Delhi.

8. Yih laṛká pás ho jáegá.  
Bará honhár hai.

8. This boy will pass. He  
is a very likely lad.

9. Main apne bhejnewále  
pás játá hún.

9. I go to him who sent me.

10. Jis ká qissa main sunáne-  
wálá hún.

10. Whose story I am about  
to relate.

11. Pakánewálí koí nahín  
hai, is liye shádí kar-  
tá hún.

11. I've no house-keeper, so  
I am getting married.

12. Gharwálí kahne lagí ki  
gharwálá báhar gayá  
húa hai.

12. The woman of the house  
began to say, Hus-  
band is gone away  
(out).



- |   |   |
|---|---|
| <p>13. Sab báton ko jo hone-wálí thín jánkar, Masih shahr-i-muqaddas ko chalá.</p> <p>14. Bonewálá aur hai, kátne-wálá aur.</p> <p>15. Jo mere bheje hús ko qabúl kartá hai, mujhe—balki mere bhejnewále ko, qabúl kartá hai.</p> | <p>13. Knowing all things that were about to happen, Christ started to the holy city.</p> <p>14. One sows (and) another reaps. (Sower other is, reaper other).</p> <p>15. He who receives my sent one, receives me—rather, he receives my sender.</p> |
|---|---|

This ending “*wálá, wálí,*” added to a noun or inf. in “*á,*” changes the “*á*” to “*e,*” as *kátná* but *kátnewálá, ghorá, ghorewále*. In many instances it has the force of an adjective. Also, “*hár*” and “*hára.*” This is a common idiom in the Punjabi.

## LESSON LXXXIII.

### Permissives.

- |  |  |
|--|--|
| <p>1. Wuh ham ko áne nahín dete.</p> <p>2. Main tum ko kal áne dúngá.</p> <p>3. Bába mujh ko kám karne nahín detá.</p> <p>4. Jáne do, koí bát nahín.</p> <p>5. Rahne díjiye. Kuchh parwá nahín.</p> <p>6. Bímárí usko parhne nahín detí.</p> | <p>1. They won't let us come (<i>lit.</i> They do not give us to come).</p> <p>2. I will let you come tomorrow.</p> <p>3. The child won't let me do my work.</p> <p>4. Let it go, it's nothing.</p> <p>5. Let it be. It does not matter.</p> <p>6. Sickness won't allow him to go to school.</p> |
|--|--|

- |   |                                       |
|---|---------------------------------------|
| 7. Wálid ne mujhko jáne<br>na diyá.           | 7. Father did not let me<br>go.       |
| 8. Tum ne pání kyún na<br>pine diyá ?         | 8. Why did you not let him<br>drink ? |
| 9. Bárish ham ko báhar<br>nikalne nahín detí. | 9. Rain won't let us go out.          |

*Diversification.*—Substitute ten verbs.

### Compulsives.

- |  |  |
|--|--|
| 1. Tumko kal Láhaur jáná<br>paṛegá.  | 1. You'll have to go to<br>Lahore to-morrow.<br>(To you going will<br>fall.)                 |
| 2. Mujh ko likhná paṛegá.  | 2. I'll have to write. (To<br>me writing will fall.)   |
| 3. Hamen chha baje subh<br>kám par jáná paṛtá<br>hai.                                    | 3. We have to go to work<br>at six in the morning.   |
| 4. Roz roz do daf'a dúdh<br>nikálná paṛtá hai.   | 4. We have to milk twice<br>daily.   |
| 5. Munshi ko har waqt<br>Urdú bolná cháhiye.   | 5. The munshi ought to<br>speak Urdu at all<br>times.  |
| 6. Shágird ko imtihán men<br>Urdú bolná paṛegá, is<br>liye cháhiye ki abhí<br>bolá kare. | 6. The pupil will have to<br>speak Urdu in exam-<br>ination, so he ought to<br>speak it now. |
| 7. Mujhe ghar ká sára as-<br>báb bechná paṛá.  | 7. I had to sell all my fur-<br>niture.  |
| 8. Tum ko likhná hogá.   | 8. You will have to write.   |
| 9. Unko apne háth se lakṛí<br>káṭní paṛegí.  | 9. They'll have to cut wood<br>with their own hands.   |

- |  |   |
|--|---|
| 10. Agar jáná pará, to—<br><u>khair</u> , jáúngá.            | 10. If I have to go, then,—<br>Well, I'll go.     |
| 11. Use yih bát kahní parí<br>aur tumko bhí kahná<br>paregá. | 11. He had to tell it and so<br>will you.         |
| 12. Roz gharwále ko chitṭhí<br>likhní partí hai.             | 12. She has to write to her<br>husband every day. |
| 13. Larṇon ko bare bare kám<br>karne pare.                   | 13. The boys had to do big<br>jobs.               |

What we translate as subject is really in the dative case with “*ko*” and *parná* may be used in mas., or fem. of present, past, future, but of course only in the third person, as the subject is always an infinitive. “*Cháhiye*” denotes moral obligation, while “*parna*” is simple compulsion. “*Hogá*” denotes a still weaker constraint.

### Diversification.

Change the pronouns to all other persons and numbers. Instead of nouns and pronouns, substitute boy, boys, girl, girls, man, men, woman, women, in 6. For verbs substitute buy, sell, eat, feed, break, open, or any other familiar verbs, with these or other nouns as objects.

## LESSON LXXXIV

### Potentials.

- |  |  |
|--|--|
| 1. Wuh isí waqt bázár jātá<br>hogá.              | 1. He must be going to the<br>bazar just now.            |
| 2. Unko barí taklíf hotí<br>hogí.                | 2. They must be enduring<br>great trouble.               |
| 3. Main ne wuh ghorá de-<br>khá hogá, yád nahín. | 3. I must have seen the<br>horse. I don't re-<br>member. |



- |  |   |
|--|---|
| 4. Diyá hogá. Pata nahín<br>rahá.        | 4. I suppose I did give it.<br>I don't recollect.         |
| 5. Sach hogá. (Sach bát<br>hogí).        | 5. It may be true.  |
| 6. Wuh shahr gaye hongē.                 | 6. They must have gone to<br>the city.                    |
| 7. Unhon ne áp ko chitṭhí<br>likhí hogí  | 7. They no doubt wrote<br>you a letter.                   |
| 8. Larḱí áj tak mar gayí<br>hogí.        | 8. The girl must have died<br>by to-day.                  |
| 9. Wuh dhúp men marte<br>hongē.          | 9. They must be dying in<br>the sun (hyperbole).          |
| 10. Kyún ghabráte ho?<br>Wuh áti hogí?   | 10. Why are you so dis-<br>turbed? She must<br>be coming. |
| 11. Yih chárpaí áp ko chá-<br>hiye hogí. | 11. You must be needing<br>this bedstead.                 |
| 12. Áp ne bare bare safar<br>kiye hongē. | 12. You must have taken<br>wonderful journeys.            |

### Continuative with "rahná."

- |  |  |
|--|--|
| 1. Wuh din bhar yihí kám<br>karte rahte hain.                      | 1. They keep doing this<br>work all day.                   |
| 2. Chup raho. Chupke se<br>baiṭhe raho.                            | 2. Be quiet. Sit in silence.                               |
| 3. Wuh sárá din baiṭhá<br>rahtá hai.                               | 3. He sits all day.  |
| 4. Wuh khá rahí hai. Wuh<br>khátí rahtí hai.                       | 4. She is eating. She con-<br>tinues to eat.               |
| 5. Go main ne usko mana'<br>kiyá thá, wuh sharáb<br>pítá játá hai. | 5. Though I forbade him,<br>he goes on drinking<br>liquor. |

- |   |  |
|---|--|
| 6. Wuh sára din sharáb<br>pítá rahtá hai.         | 6. He drinks liquor all day.   |
| 7. Agarchi mán ne buláyá<br>thá, wuh parhtá gayá. | 7. Although his mother<br>called him, he went<br>on reading.                             |
| 8. Uská sára mál játá rahá<br>hai.                | 8. All his property has been<br>lost.  |
| 9. Mere do rúpae játe rahe<br>hain.               | 9. I've lost two rupees.   |
| 10. Larķí yahán se dikhái na<br>detí thí          | 10. The girl could not be<br>seen from here (was<br>not giving appearance<br>from here). |
| 11. Yih bát sunkar sab ke<br>sab chal diye.       | 11. Hearing this everybody<br>went off.  |
| 12. Wuh sitára kis waqt<br>dikhái diyá thá?       | 12. When did that star<br>appear?  |
| 13. Top kí áwáz áj sunái na<br>dí.                | 13. The cannon was not<br>heard to-day.  |
| 14. Dono shágird uske pí-<br>chhe ho liye.        | 14. Both disciples followed<br>him.  |

Note that verbs of 11—14 agree with sub. not with obj.

## LESSON LXXXV.

### Prepositions.

- |  |  |
|--|--|
| 1. Agar yih <u>Khudá</u> kí taraf<br>se hai, to tum se kuchh<br>na banegá. | 1. If this is of God, then you<br>can do nothing.            |
| 2. Yih char din kí bát hai.<br>Áp ne nahín suní?                           | 2. This happened four days<br>ago. Have you not<br>heard it? |

- |  |   |
|--|---|
| 3. Wuh is liye gayá ki sáhib<br>ká hukm thá.       | 3. He went because it was<br>the master's order.                  |
| 4. Is kí mánind tín gaz<br>kaprá láná.             | 4. Bring three yards of<br>cloth like this.                       |
| 5. Yih bát sáhib kí bát ke<br>mutábiq hai.         | 5. This is in accordance with<br>what the sahib said.             |
| 6. Qurán Injíl ke mutábiq<br>nahín hai.            | 6. The Koran does not<br>agree with the gospel<br>(evangel).      |
| 7. Merí taraf se kah dená<br>ki Á jáo.             | 7. Tell him from me to<br>come.                                   |
| 8. Áp ke chár áne merí taraf<br>hain.              | 8. I owe you four annas.  |
| 9. Tumhári taraf sawá<br>rúpaya hai.               | 9. There's Rs. 1/4 against<br>you.                                |
| 10. Is men aur us men zamín<br>ásmán ká farq hai.  | 10. There is a world of dif-<br>ference between this<br>and that. |
| 11. Mujh men aur tujh men<br>kitná kuchh farq hai. | 11. What a difference be-<br>tween you and me.                    |
| 12. Itne ('arse) men laṛká á<br>gayá.              | 12. In the meantime the boy<br>came.                              |
| 13. Áp mujh par gusse na<br>hon.                   | 13. Don't be angry with me.                                       |
| 14. Yih le jáo, <i>but</i> , Is ko* le<br>jáo.     | 14. Take it away, <i>but</i> Take<br>him (her) away.              |
| 15. Is men se pání pí lo.                          | 15. Drink water out of this.                                      |
| 16. Do míl par áp ko ek pul<br>milegá.             | 16. Two miles on you will<br>come to a bridge.                    |
| 17. Main waqt muqarrar par<br>áúngá.               | 17. I'll come at the appoint-<br>ed time.                         |

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\* Ko with person, or with definite thing.



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|---|---|
| 18. <u>K</u> hudá kí bandagí karní<br>mujh par farz hai.              | 18. To serve God is an obli-<br>gation on me.   |
| 19. Us ke háth men angúthí<br>aur uske páon men<br>jútí pahináo.      | 19. Put a ring on his hand<br>and shoes on his feet.  |
| 20. Samsún ádmíon men<br>zoráwar thá.                                 | 20. Samson was the strongest<br>of men.   |
| 21. Das baras ká larḱá já<br>rahá thá.                                | 21. A ten-year old boy was<br>going along.  |
| 22. Yih kahán kí ráh hai ?  | 22. Where does this road go<br>to ?   |
| 23. Hamáří tarah árám se<br>raho.                                     | 23. Be quiet like us.   |
| 24. Rasúlon men se do gáon<br>kí taraf gaye.                          | 24. Two of the apostles went<br>toward the village.   |
| 25. Sab ke sab kahte the ki<br>yih baniye len den ke<br>khare hain.   | 25. Everybody said that<br>these shopkeepers are<br>honest in dealing.                      |
| 26. Us ne wa'da kiyá ki jo<br>kuchh main dúngá<br>dúdh ká dúdh dúngá. | 26. He promised that What-<br>ever I shall give, I will<br>give pure milk.                  |
| 27. Unhon ne chár din ká<br>wa'da kiyá thá.                           | 27. They promised (it) in<br>four days.   |
| 28. Sab ke sab munh dekhte<br>ke dekhte rah gaye.                     | 28. The whole lot stood look-<br>ing in each other's<br>faces [in blank aston-<br>ishment]. |
| 29. Main ne apná ghorá faqír<br>ke háth bechá.                        | 29. I sold my horse to the<br>faqir.  |
| 30. Larḱí sotí kí sotí rahí.  | 30. The girl slept right on.  |
| 31. Un kí aulád na thí (Un<br>ke hán).                                | 31. They had no children.<br>(In their place.)  |

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|---|--|
| 32*. Yih ghoríán kitne kitne<br>men lín ?   | 32. How much did you<br>pay for each of these<br>mares ?                             |
| 33. Barí to main ne sau ko<br>lí, aur yih do chhotíán<br>main ne sawá sawá<br>sau se lín. | 33. I got the big one for 100<br>and the two small<br>ones for 125 each.             |
| 34. Yih log ápas men kyá<br>báten kar rahe hain ?   | 34. What are these people<br>saying among them-<br>selves ?                          |
| 35. Yíh mál háthon háth bik<br>játá hai.  | 35. These goods sell like hot<br>cakes (from hands to<br>hand, not from<br>shelves). |
| 36. Almárí par se topí utár<br>dená.  | 36. Give me my hat off the<br>top of the ward-robe.                                  |
| 37. Saò log daryá ke pár<br>utar gaye hain, kyá<br>mujhe bhí na utáro-<br>ge ?            | 37. Everybody has crossed<br>over the river, will<br>you not put me over<br>too ?    |
| 38. Áp ke ghar men kaun<br>utará hai ?  | 38. Who (guest) is stopping<br>at your house ?                                       |
| 39. Ghore kí táng utar gayí<br>hai.   | 39. The horse's leg is out of<br>joint.  |
| 40. Daryá ká pání áj hí utar<br>gayá hai.   | 40. The river has just gone<br>down to-day.  |
| 41. Bukhár subh charhtá aur<br>shám ko utar játá<br>hai.                                  | 41. The fever goes up in the<br>morning and goes<br>down in the evening.             |
| 42. Maulví ne Khudá ke  | 42. The Maulvi (an Arabic  |

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\* Note the three prepositions of price.

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|--|--|
| <p>nām ká ghar banáyá<br/>hai.</p>                               | <p>scholar) has built a<br/>house for God (of<br/>God's name).</p>                                       |
| <p>43. Pahlí áyat se lekar das-<br/>wín tak parho.</p>           | <p>43. Read from the first verse<br/>to the tenth.</p>   |
| <p>44. Kaprá mez ke úpar (not<br/>par) tangá hai.</p>            | <p>44. The garment is hanging<br/>above the table.</p>   |
| <p>45. Kaprá mez par (or, ke<br/>úpar) pará hai.</p>             | <p>45. The garment is lying on<br/>the table.</p>  |
| <p>46. Sáhīb ghar par hain.<br/>Sahib ghar ke upar<br/>hain.</p> | <p>46. Sahib is at home. Sahib<br/>is on top of the house,<br/>or above it [as on a<br/>hill side]).</p> |
| <p>47. Áp ke sáth shahr tak ho<br/>áúngá.</p>                    | <p>47. I'll go as far as the city<br/>with you.</p>  |
| <p>48. Main ne barason tak us-<br/>kí khidmat kí.</p>            | <p>48. I served him for years.</p>   |
| <p>49. Pání koson tak phailtá<br/>gayá.</p>                      | <p>49. The water went spread-<br/>ing for miles.</p>   |
| <p>50. Sipáhí ján tak farq nahín<br/>kartá.</p>                  | <p>50. A soldier does not regard<br/>his life. (Makes no<br/>difference up to life.)</p>                 |
| <p>51. Áp ne kahán tak parhá ?</p>                               | <p>51. How far did you read ?</p>  |
| <p>52. Jahán tak ho sake hásil<br/>kiye jáo.</p>                 | <p>52. As far as possible go on<br/>acquiring.</p>   |
| <p>53. Wuh kal mere pás thá.</p>                                 | <p>53. He was with me yester-<br/>day (sitting).</p>   |
| <p>54. Wuh kal mere sáth thá.</p>                                | <p>54. He was with me yester-<br/>day (going).</p>   |
| <p>55. Khabardár! Isko barí<br/>khabardáří se le jáná.</p>       | <p>55. Look out! Take this<br/>with great care (man-<br/>ner).</p>                                       |



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|---------------------------------------|--|
| 56. Main pahle yih bát jántí hún.     | 56. I have known this before.  |
| 57. Yih chauthe roz kí bát hai.       | 57. (This is a matter of the fourth day.) This happened four days ago. |
| 58. Idhar udhar kí báten hono lagín.  | 58. All sorts of talk now began  |
| 59. Log ghar ke áge píchhe khare the. | 59. People were standing before and behind the house.                  |
| 60. Sámne se (or. Áge se) hat jáo.    | 60. Get out of the way (from in front).                                |
| 61. Yih log mere ba'd pahunchenge.    | 61. These folk will arrive after me.                                   |
- (“After” is translated by “*ba'd*,” when it refers to time, but by “*píchhe*,” when it refers to place. “Before” in time, is “*pahle*,” but of place it is “*sámne*” or “*áge*,” which two are interchangeable.)
- |  |   |
|--|---|
| 62. Yih ádmí mere badle (men) kám karegá.        | 62. This man will work in my place.                                       |
| 63. Yih ádmí merí jagah (merí 'iwaz) kám karegá. | 63. This man will work in my place.                                       |
| 64. Mahsúl kí chaukián shahr ke ware pare hain.  | 64. Tax-houses (“Seats of custom”) are on this and that side of the city. |
| 65. Das baje ke qaríb main ne bís ek ádmí dekhe. | 65. About ten o'clock I saw some 20 men.                                  |
| 66. Dar ke sabab se qaríban sáre bhág gaye.      | 66. For fear nearly all fled.   |

- |   |   |
|---|---|
| 67. Bág ke nazdík koí sau<br>faqír rahte hain, aur<br>mere nazdík wuh ach-<br>chhe ádmí nahín hain.               | 67. About a hundred fakeers<br>live near the garden,<br>and in my opinion<br>they are not good<br>men.                          |
| 68. Merí chitthián Dáktar<br>sáhib kí ma‘rifat<br>pahaunchá kartí hain.   | 68. I (usually) get my letters<br>in the care of the<br>doctor.   |
| 69. Log mere khiláf (barkhi-<br>láf) kyún uthte hain?   | 69. Why do people rise up<br>against me?  |
| 70. Do ádmí mere muqábale<br>men khare húe.   | 70. Two men stood up<br>against me.   |
| 71. Is khirkí ke muqábale<br>men darwáza cháhiye.   | 71. There ought to be a door<br>opposite this window.   |
| 72. Siwá uske sab bhág gaye.  | 72. All but him fled.   |
| 73. Áp mere hawáale kar den,<br>aur, mere zimme, ba-<br>jæ iske main ap kí<br>khátir koí achchhá<br>ghorá láungá. | 73. Put him in my care, and<br>I, I assure you (in<br>my responsibility), in-<br>stead of this, will bring<br>you a good horse. |
| 74. Jaisá usne kiyá main ne<br>bhí kiyá.  | 74. I did as he did.  |

Be careful to attain speed and readiness in the use of these prepositions, and be accurate with the “*ke*” or “*kí*,” always thinking of them as, not that “for” is “*wáste, liye,*” but “*ke wáste, ke liye*”; “about” is not “*bábat,*” but “*kí babát.*”

*Diversification.*—Learn these sentences very completely, and then take any nouns from the list that seem suitable and substitute.

Remember that repetition of these idioms again and again is necessary to fix them in the memory. Get them so that you can use them freely.

## LESSON LXXXVI.

### Conjunctions.

- |  |  |
|--|--|
| 1. Agar main pahle chho-<br>ton se shurú' karûn,<br>(or, Agar main ne<br>pahle chhoton se shu-<br>rú' kiyá) to wuh jald<br>ráh-i-rást par á<br>jáenge. | 1. If I should begin with<br>the little ones first,<br>they will speedily<br>come on the right<br>path.                |
| 2. Agar wuh haqq kí ráh<br>par na áen, to ghar se<br>nikal jáen  | 2. If they do not come on<br>the right path then<br>let them get out of<br>the house.                                  |
| 3. Agarchi (Go) main ne<br>baron se shurú' karke<br>barí koshish kí, tau<br>bhí (táham) wuh ná-<br>farmán rahe the.                                    | 3. Although I began with<br>the big ones and<br>worked hard (made a<br>big effort) still they<br>remained disobedient. |
| 4. Khwáh wuh áe khwáh<br>na áe, tumhen áná<br>hogá.  | 4. Whether he come or not,<br>you must.  |
| 5. Cháhe yih lo, cháhe wuh,<br>mujhe parwá nahín.  | 5. Take either this or that,<br>to me it is of no con-<br>cern.  |
| 6. Na chhotá áyá na bará,<br>dono ke dono be-far-<br>mán rahe.   | 6. Neither the big nor the<br>little one came, both<br>remained disobedient.   |
| 7. Is kám ko áhistagí se<br>shurú' karná cháhiye,<br>aisá na ho ki yih nayá<br>dhang dekhkar, larke<br>hat jáen.                                       | 7. This work should be<br>begun slowly, lest the<br>children, seeing this<br>new fashion, draw<br>back.                |



- |   |  |
|---|--|
| 8. Peshtar is ke ki main<br>já sakún, wuh gayá.   | 8. Before I could go, he<br>went.  |
| 9. Jab tak zindagí hai, tab<br>tak ummed bhí hai.<br>Jab tak sáns tab tak<br>ás.            | 9. While there's life, there<br>is hope. While there<br>is breath, till then is<br>hope.                                   |
| 10 Jis waqt yih bát mujhe<br>yád partí, main (us<br>waqt) beikhtiyár ho-<br>kar hanstá hún. | 10. When I recall this, I<br>cannot keep from<br>laughing. (At what<br>time this falls to mind,<br>I, out of hand, laugh). |
| 11. Mán len ki yih bát sach<br>hai, tumhen kyá ?  | 11. Granted that this is<br>true, what's that to<br>you ?  |
| 12. Admí, tú koí kyún na<br>ho, tere pás koí 'uzr<br>nahín.                                 | 12. Man, whoever thou art,<br>thou hast no excuse.   |
| 13. Main mansúkh karne<br>nahín balki púra<br>karne áyá hún.                                | 13. I came not to abolish,<br>but to fulfil.   |
| 14. Us se púchho ki Kháná<br>taiyár hai yá nahín ?  | 14. Ask him, Is dinner ready<br>or not ?   |
| 15. Mujhe shakk thá ki áyá<br>main jágtí hún, yá<br>khwáb dekhtí hún.                       | 15. I was in doubt whether<br>I was awake or seeing<br>a dream.  |
| 16. Kásh ki yih tamíz jo<br>Khudá ne tum ko<br>'atá kí hai, sab men<br>hotí.                | 16. Would that this discre-<br>tion, which God has<br>given you, were in all.  |
| 17. Kásh ki yih ádmí merá<br>bhái Fazl ho.  | 17. Oh, may this man be<br>my brother Fazl.  |

- |                                      |   |
|--------------------------------------|---|
| 18. Kásh ki log is bát ko samjhen.   | 18. Oh that people may understand this.                 |
| 19. Kyá <u>khúb</u> hotá ki áp áte.  | 19. How well it would have been if you <b>had</b> come. |
| 20. Chhote bare áe hain.             | 20. Small and great have come.                          |
| 21. Kam o besh bis báis din lagenge. | 21. It will take 20 or 22 days, more or less.           |
| 22. Main <u>kisí</u> se máng láúngá. | 22. I'll get it from somebody (anybody).                |
| 23. Wuh to kab ká pahúnchá hogá.     | 23. He must have arrived a long time ago.               |

### With "sá."

- |   |   |
|---|---|
| 24. Laṛká murda sá pará thá.                    | 24. The boy lay as dead.                            |
| 25. Mujh sá dukhiyá áp ne kabhí na dekhá hogá.  | 25. You can never have seen one so distressed as I. |
| 26. Merá sá dukh áp ne kabhí nahín dekhá.       | 26. You have never seen such trouble as mine.       |
| 27. Wuh gorá sá laṛká áp ká hai ?               | 27. Is this fairish boy yours ?                     |
| 28. Wuh laṛaí men sher sá ádmí hai.             | 28. He is like a tiger in fight.                    |
| 29. Yih darakht bahut sá phal látá hai.         | 29. This tree bears a lot of fruit.                 |
| 30. Us ká rang o raṅgan kuchh ká kuchh ho gayá. | 30. His colour and complexion quite changed.        |
| 31. Sab ádmí ek se nahín hote.                  | 31. All men are not alike.                          |
| 32. Uskí sher kí sí súrat darauní thí.          | 32. His tiger-like form was terrible.               |

33. Bandagí, janáb.

33. Good evening, sir. (Service, sir).

34. Salám alaikum.\*

34. Peace to you.

35. Walaikum salám.

35. And to you peace.

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\* Used by Moslems.

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## APPENDIX.

### URDU GRAMMAR.

The most outstanding feature of Urdu is its distinctions of GENDER. Not only animals but all inanimate objects and abstract nouns are either masculine or feminine. This distinction shows itself most prominently in the verb and adjective forms. Generally speaking *á* is the ending which denotes the masculine, and *í* that which denotes the feminine. This is so for verbs, and usually so for adjectives, and predominantly so for nouns. There are, of course, exceptions, but only eight such words in *í* are masculine, *pání* being the most common. *Dawá*, medicine; *hawá*, air; on the other hand, feminine, though the form *dawái* also occurs. Such words as *laṛká*, *laṛkí*, *ghoṛá*, *ghoṛí*, *kuttá*, *kuttí*, show the masculines in *á*, boy, horse, dog, with the corresponding fems. in *í*. Also words in *-ish*, *-t* are ordinarily fem. The genders of other words ending in various consonants must be learned.

PRONOUNS have but one form for both genders. Where we say He came, She came, They came, Urdu would have *Wuh áyá*, *Wuh áí*, *Wuh áe*, *Wuh áín*, which convey the same idea, with the added refinement that *Wuh áe* is they (men) came, *Wuh áín*. They (women) came. It is a bit puzzling at first to think of genders in all things, but constant practice makes it second nature.

The Urdu noun is very simple in its DECLENSION, as the outline below indicates. All masculine nouns in *á* and *a*, excepting titles, as *Rája*, *Lálá*, have two forms in the singular and three in the plural. All other masculine nouns ending in vowels or consonants, have but one form in the

singular, and that same form does duty in the plural, save in the vocative, which is in *-o*, and the form that goes with prepositions, which ends in *-on*. Thus we have the absolute form (for the nominative and objective cases), the vocative, and the prepositional form.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
Abs.	lar <u>ká</u>	lar <u>ke</u>		parda	parde
Prep.	lar <u>ke</u>	lar <u>kon</u>		parde	pard <u>on</u>
Voc.	lar <u>ke</u>	lar <u>ko</u> .		parda	pard <u>o</u>
Abs.	ádm <u>í</u>	ádm <u>í</u>		ghar	ghar
Prep.	ádm <u>í</u>	ádm <u>íon</u>		ghar	ghar <u>on</u>
Voc.	ádm <u>í</u>	ádm <u>ío</u>		ghar	ghar <u>o</u>
Abs.	khánsám <u>án</u>	khánsám <u>án</u>			
Piep.	khánsám <u>án</u>	khánsám <u>ánon</u>			
Voc.	khánsám <u>án</u>	khánsám <u>áno</u>			

*Feminines* have but one form in the singular; the plural absolute of those ending in *-í* is formed by adding *án*, while the prepositional form is made by adding *-on*, and the voc. with *-o*. Fem. nouns ending in other vowels or in consonants have no change in singular and form the plural by adding *-en*, *-on*, *-o*. Thus we have—

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
Abs.	lar <u>kí</u>	lar <u>kíán</u>		dawá	dawá <u>en</u>
Prep.	lar <u>kí</u>	lar <u>kíon</u>		dawá	dawá <u>on</u>
Voc.	lar <u>kí</u>	lar <u>kío</u>		dawá	dawá <u>o</u>
Abs.	kitáb	kitá <u>ben</u>		'aurat	'aurat <u>en</u>
Prep.	kitáb	kitá <u>bon</u>		'aurat	'aurat <u>on</u>
Voc.	kitáb	kitá <u>bo</u>		'aurat	'aurat <u>o</u>

ADJECTIVES ending in any letter save *a* or *á* have but one form. Those ending in *a* or *á* have two forms in the mas., and one in the fem., that in *í*.



	<i>Sing.</i>	<i>Plur.</i>	
Abs.	achchhá	achchhe	Fem. (for all forms in
Prep.	achchhe	achchhe	both nos.), achchhí,
Abs.	táza	táze	tází.
Prep.	táze	táze	

When used as nouns, we would say, *In achchhon ko do*, Give to these good folk ; or, Give these good ones.

The VERB is rather full in tense forms, but they are regular, with only six irregular verbs. It ~~has~~ three root forms : the passive, or intransitive, as *kaṭná*, to be cut ; *chhúṭná*, to get away ; the transitive, or first causative, as *káṭná*, to cut ; *chhorná*, to let go ; and the second causative, *kaṭáná*, to cause to cut ; *chhuráná*, to cause some one to let something go. Also a compound form *káṭá jáná*, to be cut ; for the passive voice. All these forms demand careful study and much repetition before they are fixed in mind.

The Infinitive, Participles, Imperative, Indicative, and Subjunctive, with an old Infinitive make up the verb ; as *káṭná* ; *káṭṭá*, *káṭá* ; *káto* ; *káṭṭá hai*, etc. ; *káṭe* ; *káṭá* ; *jáná* ; *játá* ; *gayá* ; *jáo* ; *játá hai*, etc. ; *jáe* ; *jáyá*.

Drop *-ná* of the inf. and you get the root. To this root add *-át* and *-á* for the present and perfect participles. Add *-o* for the imperative, and for the indicative we have the verb to be, *hai*, *hain*, and *thá*, used with these participles to form the various tenses. The Subjunctive is formed by adding *-ún*, *-e*, *-e*, *-en*, *-o*, *-en* to the root ; and by further adding *gá*, *ge*, *gí* to this we get the future.

Statements of fact are in the Indicative, while uncertainties are in the Subjunctive.

Participles are like adjectives in their agreement. Possessive pronouns are really adjectives in agreement.

The prepositions usually follow their nouns, and are



mostly used with *ke*, or *kí*, to join the noun and preposition. A few never use *ke*, *kí*, as *men*, *se*, *ko*, *ke*, *kí*, *ká*, *tak*, *par*. *Ko* sometimes means "to," and sometimes it is merely the sign of the objective case.

A good deal of diversity is possible in the order of words in the sentence, but the usual order is, the subject with its modifiers, then the object with its modifiers, the adverb, and the predicate last.

Many points of grammar are of course not even hinted at in this brief statement, but if the sentences are thoroughly mastered and the Drill work is faithfully done, there will not be much left that is absolutely new.

Toward the end of the first year, Platt's Hindustani Grammar, Kellogg's Hindi Grammar, and Hooper's Idioms will be useful.

<i>Interrogative.</i>	<i>Demonstrative.</i>		<i>Relative.</i>
	<i>Near.</i>	<i>Far.</i>	
kyá	yih	wuh	jo
kaun	yih	wuh	jo
kaunsá	..	..	jaunsá
kahán	yahán	wahán	jahán
kitná	itná	utná	jitná
kaisá	aisá	waisá	jaisá
kidhar	idhar	udhar	jidhar
kyún	yún	tyún	jún
kab	ab	tab	jab
kis tarah	is tarah	us tarah	jis tarah
What ?	this	that	which
Who ?	this	that	which
Which ?			
Where ?	here	there	where
How many ?	this many	that many	which many

<i>Interrogative.</i>	<i>Demonstrative.</i>		<i>Relative.</i>
	<i>Near.</i>	<i>Far.</i>	
What sort of ?	this sort of	that sort of	which sort of
Whither ?	hither	thither	whither
Why ?	this way	that way	whichever way
When ?	now	then	when
How ?	in this way	in that way	in which way

### Interrogatives.

I WHAT?

KYÁ.

What is this? This is a ( ). Book, table chair, carpet, rug, floor, door, window,

What is that? That is a ( ). room, matting.

Yih kya hai? Yih ( ) Kitáb, mez, kursí, darí,

hai. galicha, farsh, khirkí, kamra, chaṭáí.

Wuh kya hai? Wuh ( ) hai.

2. Dish, plate, knife, spoon, fork, cup, saucer, glass, water, tea, coffee.

2. Dís, plet, chhurí, kántá, chammach, piyála, pirch, gilás, pání, cháé, káfí.

3. House, verandah, bedroom, dining-room, drawing-room, office, pantry, kitchen, store-room, bath-room, dressing-room.

3. Ghar, barámada, sone ká kamra, kháne ká kamra, gol-kamra, daftar, botal-khána, báwarchí-khána, godám, gusl-khána, singár-kamra.

4. Bread, butter, meat, rice, fruit, potatoes, peas, vegetables, onions, chicken.

4. Roṭí, makkhan, gosht, cháwal, mewá, álú, maṭar, sabzí, piyáz, murgí.

5. Meal, flour, germ meal, sugar, salt, boiled rice, pepper black, red, vinegar, walnuts.
6. Paper, ink, pen, post, newspaper, stamp, post-office, postman, letter, pencil.
7. Bed, couch, curtain, wall, book-case, cupboard, bedding, box, luggage, bag.
8. Broom, duster, shovel, tongs, brush, hat, clothes, dress, shoes, coat, boots.
9. Train, station ticket, carriage, fare, railway, porter, guard, engine, luggage-van, booking-clerk, luggage-receipt, class.
10. Hand, foot, nose, mouth, eye, ear, head, arm (between shoulder and elbow), face, leg, finger, toe, right, left.
11. Hair, beard, elbow, knee, ankle, joint, back, breast, shoulder, stomach, waist, heart, tooth.
5. Átá, maida, sújī, misrī, namak, bhát, kálī mirch, lál mirch, sirká, akhrot.
6. Kágaz, siyáhī, qalam, dák, akhbár, tīkaṭ, dák-khána, dák-wálá, chitṭhī, pinsal.
7. Palang or chár páí, kaunch, parda, díwál, almárí, bistar, sandúq, asbáb, beg or thailí.
8. Jhárú, jhāran, belcha, chimṭá, bursh, ṭopí, kapre, dares, juṭí, koṭ, búṭ or jútá.
9. Gáří, iṣṭeshan, tīkaṭ, gáří, kiráya, rel, qulí, gád, injan, brek, tīkaṭ-wálá-bábú, biltí, darja.
10. Háth, pair, nák, munh, ánkḥ, kán, sir, bázú, munh, táng unglí, unglí, dahiná, báyaṇ.
11. Bál, dārhí, kuhni, ghuṭ-ná, joṛ, píṭh, chhátí, kandhá, ṭakhna peṭ, kamar, dil, dánt.



12. Man, woman, child, boy, girl, horse, mare; colt, cow, calf, ox.
13. Donkey, mule, buffalo, cow, buffalo bull, buffalo calf, camel, sheep, goat, dog, duck.
14. Wood, stone, coal, charcoal, fuel, shop, market, rate, grain, wheat.
15. Sheet, handkerchief, towel, blanket, pillow, pillow-case, mattress, shirt, undershirt, drawers, waistcoat, trousers, flannel, night-clothes, tablecloth, napkin, traycloth, cuffs, collar, skirt.
16. Diseases: fever, diarrhoea, consumption, pain.
17. Time, times, season, day, week, month, year, hour, Monday, Tuesday, Wednesday, Thursday, Friday,
12. Ádmí, 'aurat, bachcha, laṛká, laṛkí, ghoṛá, ghoṛí, bachherá, bachherí; gáe, bachcha, bail.
13. Gadhá, gadhí, khachchar, bhains, bhainsé, pará, paṛiyá, únt, bher, bakrá, bakrí, kuttá, badakh.
14. Lakṛí, patthar, patthar ke koele, koelē (sing. koelá) índhan, dukán, bázár, nirakh, anáj, dána, gehún.
15. Chádar, rúmál, tauliya, kambal, takiya, takiya-giláf, gadelá, qamíz, banyán, darás, wáskot, patlún, fala-lain, rát ke kapṛe, mez kí chádar, mez ká tauliya, trel kí chádar, kaf, kálar, sáyá.
16. Bímárián: bukhár, tap, dast, tap-i-diqq, dard.
17. Waqt, auqát, mausim, din, hafta, mahína, sál, ghanṭá, gharí, Pír ká roz, Mangal ká roz, Budhwár.

Saturday, Sunday,  
Sabbath, rainy season,  
warm season, Winter,  
Spring, Spring harvest,  
Full harvest.

18. Servant, cook, scullion,  
waterman, groom,  
gardener, sweeper,  
table-servant, coachman,  
watchman, carpenter,  
blacksmith, pedlar, cowman,  
grassman.

19. Stable, cow-stable, servants'  
houses, garden, road, thatch roof,  
keys, any musical instrument,  
picture, flowers, stone or earth  
roof, tile roof, flower-pot.

20. Tools, hammer, ax,  
hatchet, plane, saw,  
file, nail, tack, adze,  
screw, screw-driver,  
mattock, trowel,  
sickle, rope, cooking  
vessel.

21. Metal, iron, gold, silver,  
copper, tin, sheet tin,  
lead, glass, mirror,  
eye-glasses, brass,  
leather.

Jum'arát, Jumá',  
Saníchar, Itwár,  
Sabt: barsát, garmí,  
járá, bahár, rabí',  
kharíf.

18. Naukar, khánsámán,  
masálchí, bihishtí,  
sáis, málí, mihtar,  
mez, khidmatgár,  
kochwán, chaukídár,  
barháí, (tarkhán),  
lohár, bisátí (Eng.  
bakaswálá) gwálá,  
ghasiára.

19. Astabal, gausálá, ságar-  
pesha, bág, sarak,  
chhappar, chábíán,  
bájá, taswír, phúl,  
chhat, khaprail,  
gamlá.

20. Auzár (hathyár), már-  
taul, kulhárá, kulhárí,  
randa, árí, retí, kíł,  
biranjí, thesá, pech,  
pechkash, kahí, ram-  
ba, darántí, rassí,  
degchí.

21. Dhát, lohá, soná, chándí,  
támhá, qalaí, t́ín, sísá,  
shísha, áíná, ainak  
(chashma), pítal,  
chamrá.

This lesson is to be taught during the first six or twelve months, and is *not* to be completed before the second is begun.

## II. WHERE ?

KAHÁN ?

Where is the (I) ?

(I) Kahán hai ?

The (I) is (II<sub>2</sub>) the (I).

(I) (I II<sub>2</sub>) hai. Kitáb mez par hai.

1. See I (1-20).

2. On, under, beside, here, there,.

2. par, ke niche, ke pás, yahán, wahán.

Kitáb mez par hai, mez ke niche hai, mez ke pás hai, yahán hai, wahán hai.

These questions must be practised until the pupil gives each answer readily.

## III. WHY ?

KYÚN ?

Why did (the woman) come from the city ? go to the well ? go to the city ? to the house ? to this country ? to our bungalow ? Is (she) coming ? going ? eating ? talking ? looking ? sending the chair ? buying food ? the book ? the meal ? etc.

(‘Aurat) shahr se kyún áí ? wuh ? tum ? gayí ? kúen ko ? shahr ko ? ghar ko ? is mulk ko ? hamárí koṭhí ko ? Kyún á rahí hai ? já, khá, bol, dekh, bhej, mol le, rahí (rahá rahe) hai ? kitáb, kháná, áṭá, wagaira.

\*Why did you (give) him the (book) ? the table, the money, the beds, the waterpots, the watches ? take, bring ? send ?

Ap ne us ko (kitáb) kyún dí ? mez, rūpayá, chār-páían, ghare, gharían ? wagaira, liyá, bhejá ? láyá ?

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\* This section will be used after a month or two.



*Substitutes.* --The man, the men, the women, the boys, the girls, you, he, they.

## IV. WHO?

## KAUN?

Who is this boy? man? woman? girl? Yih (laṛká) kaun hai? ádmí? 'aurat? larkí?

Hindu, Sikh, Moslem, water-man, our servant, cook, gardener, groom. Yih Hindú, Sikh, Mussal-mán, bihishtí, hamará naukar, khánsámán, málí,

Who is coming from the city? going to? the house, well, tree? sáis, hai. Shahr se kaun á rahá hai? já? ghar, kúen, darakht, ko?

Who drew the water? gave you the book? sent the table? took the money? Kis ne pání bhará? tum ko kitáb dí? mez bhejá? rúpaya liyá?

Who said this? Who told this? Kis ne yih bát kahí? Kis ne batáyá?

## V. WHOSE? WHOM?

## KIS KÁ, KIS KO?

Whose ( ) is this? Yih kis kí (kin kí) (kitáb) hai?

That is my book, ours, yours, his, theirs, yours, the boy's, the girl's, the boys', the women's, the girls', the man's, the men's.\* Wuh merí kitáb hai, hamarí, tumharí, uskí, un kí, áp kí, laṛke, laṛkí kí, laṛkon ká, 'auraton ke, laṛkion ke, ádmí ka, ádmion kí.

Whom did he strike? kill? ask? Us ne kis kó mará? már dálá? pūchhá?

To whom is he speaking? giving? Wuh kis ko boltá hai? de rahá hai?

\* Use your most vivid imagination to give life to these exercises.

For whom is he bringing?  
sending?

*Ans.*—Me, you, him, her  
them, us, you, the boy,  
the boys, the girl, the  
girls.

Wuh kin ke líe lá rahá hai?  
bhej?

*Jawáb.*—Mujhe, mere, tum-  
hen, tumháre, us ko, ke,  
unko, ke, ham ko, hamáre,  
áp ko, áp ke, larke ko, ke,  
lar̥kon ko, ke, lar̥kion ko,  
ke.

## VI. WHICH?

Which table do you wish?

Which book is yours?

Which men are Hindus?

Books, book-case, carpet,  
rug, cup, shoes, watch;  
servant, girls, women,  
Mohammedans, Sikhs,  
Christians?

KAUNSA? KAUN?

Kaunsa mez cháhte ho?

Kaunsi kitáb áp kí hai?

Kaunse ádmí Hindú hain?

Kitáben, almárí, darí,  
galichá, piyála, jútíán,  
gharí; naukár, lar̥kián,  
'auraten, Mussalmán,  
Sikh, Masíhí or 'Ísáí.

## VII. WHAT SORT OF? WHAT KIND OF?

What sort of a (book) is it?

Man, woman, boy, girl, table,  
pen, watch, water-pot,  
chair, carriage, carpet?

*Ans.*—Red, green, white,  
black, brown, orange, yel-  
low; large, small, round,  
thin, thick.

KAISA? KIS QISM KÁ?

Wuh kaisí kitáb hai?

Ádmí, 'aurat, lar̥ká, lar̥kí,  
mez, qalam, gharí, ghará,  
kursí, garí, darí?

*Jawáb.*—Lál, sabz, sufed,  
kálá, khákí, basantí, pílá;  
bará, chhotá, gol, patlá,  
motá.

## VIII. WHAT O'CLOCK?

KYÁ BAJÁ?

## Interrogative Exercises. Sawáliye Jumle.

- |   |   |
|---|---|
| 1. Kyá bajá hai ? or kitne baje hain.           | 1. What time is it ? (What has struck ?) or how many have struck ?          |
| 2. Ek bajá hai. Sawá bajá hai.                  | 2. It is one o'clock. $1\frac{1}{4}$ more than one.                         |
| 3. Derh bajá hai.                               | 3. It is half past one.   |
| 4. Paune do baje hain.                          | 4. $1\frac{1}{4}$ less than two have struck.                                |
| 5. Do baje hain. Tín baje hain.                 | 5. It is two o'clock. It is three o'clock.                                  |
| 6. Dhái baje hain. Chár baje hain.              | 6. Two and a half have struck. It is four.                                  |
| 7. Paune tín baje hain. Sawá tín baje.          | 7. $1\frac{1}{4}$ less than 3. $1\frac{1}{4}$ more than 3.                  |
| 8. Sawá tín, sáre tín, paune chár baje hain.    | 8. 3:15; 3:30; 3:45, or, $3\frac{1}{4}$ , $3\frac{1}{2}$ , $3\frac{3}{4}$ . |
| 9. Sawá chár, sáre chár, paune pánch.           | 9. $4\frac{1}{4}$ , $4\frac{1}{2}$ , $4\frac{3}{4}$ .                       |
| 10. Sawá pánch, sáre pánch, paune chha.         | 10. $5\frac{1}{4}$ , $5\frac{1}{2}$ , $5\frac{3}{4}$ .                      |
| 11. Sawá chha, sáre chha, paune sát.            | 11. $6\frac{1}{4}$ , $6\frac{1}{2}$ , $6\frac{3}{4}$ .                      |
| 12. Sawá sát, sáre sát, paune áth.              | 12. $7\frac{1}{4}$ , $7\frac{1}{2}$ , $7\frac{3}{4}$ .                      |
| 13. Sawá áth, sáre áth, paune nau.              | 13. $8\frac{1}{4}$ , $8\frac{1}{2}$ , $8\frac{3}{4}$ .                      |
| 14. Sawá nau, sáre nau, paune das.              | 14. $9\frac{1}{4}$ , $9\frac{1}{2}$ , $9\frac{3}{4}$ .                      |
| 15. Sawá das, sáre das, paune gyára (or, yára). | 15. $10\frac{1}{4}$ , $10\frac{1}{2}$ , $10\frac{3}{4}$ .                   |



16. Sawá gyára, sáṛhe gyára, 16.  $11 \frac{1}{4}$ ,  $11 \frac{1}{2}$ ,  $11 \frac{3}{4}$ .  
paune bárah.

17. Sawá bárah, sáṛhe bárah, 17.  $12 \frac{1}{4}$ ,  $12 : 30$ ,  $12 : 45$ .  
paun bajá.

Note that in numbers, “*sawá*” is a *qr. more* than, and “*paune*” a *qr. less* than the number it precedes. *Paun* means three-quarters, and is used of one or the unit only; thus *paun ser*, *paun sau* = three-quarters of a ser, three-quarters of an hundred; *paune do*, *paune das* =  $1\frac{3}{4}$ ,  $9\frac{3}{4}$ . *Bajá* changes to *baje*, beyond “*ḍerh*,” one and a half, as it is a participle, and agrees with its noun, “two *have* struck.” Avoid saying “*tín bajá*,” rather, *tín baje*, *do baje*. *Sawá* does not change its form, but *paune* is *pauná* with *ek*.

# IX. HOW MUCH? HOW MANY? KITNÁ? KITNÍ? KITNE?

How many men have come?	Kitne ádmí áe hain?
How many (chairs) are in this room?	Kitní (kursián) is kamre men hain?
There is only one chair.	Ek hí kursi is kamare men hai.
Tables, curtains, books, men, women, boys, girls, shoes, hands, eyes, ears?	Mez, parde, kitáben, ádmí, auraten, larke larkíán, jútíán, háth, ankhen, kán?
1 to 12;	Ek, do, tín, chár, páñch, chha, sát, áth, nau, das, gyárah, bárah; terah, chudah, pandrah, solah, satrah, athárah, unís, bís; ikkís, báís, teís, chaubís, pachís, chhabbís, satáís, atháís, untís, tís; iktís, battís, tentís, chauntís,
13 to 100.	

pain̄tís, chhattís, saintís,  
 aṭhattís, untálís, chálís;  
 iktálís, battálís, tentálís,  
 chauntálís, pain̄tálís,  
 chhiyálís, saintálís, aṭhá-  
 lís, unchás, pachás; iká-  
 wán, báwán, tirpan, chau-  
 wan, pachpan, chhappan,  
 satáwán, aṭháwán, un-  
 sath, sáth; iksath, básath,  
 tresath, chausath, pain-  
 sath, chhiyásath, sar-  
 sath, aṭhsath, unhattar,  
 sattar; ikhattar, bahattar,  
 tihattar, chauhattar,  
 pachhattar, chhihattar,  
 sathattar, aṭhattar,  
 unásí, assí; ikásí, beásí,  
 tirásí, chaurásí, pachásí,  
 chhiásí, satásí, aṭhásí,  
 nawásí, nawwe; ikánwe,  
 bánawe, tiránawe, chau-  
 ránawe, pachánawe,  
 chhiánawe, satánawe,  
 aṭhánawe, ninánawe,  
 sau; sainkrá, házár,  
 lákh, karor.

hundred, thousand,  
 lac, karor.

The mastery of these will be distributed over several months.

X. How MUCH?

What is the price of this?

What is the value of this?

KITNÁ? KITNÍ?

Is ké kitné dām hai?

Is ki kitní qímat hai?

What is the market rate of this ?	Is ká kyá nirkh hai ?
How much does this sell for ?	Yih kitne men biktá hai ?
<i>Ans.</i> —This sells for ten pice.	<i>Jawáb.</i> —Yih das paise ko biktá hai.
The price of this is eight rupees.	Is ké dām áth rúpae hain.
The value of this is nine and a half rupees.	Is kí qímat sárhe nau rúpae hai.
1-100 pai, annas, pice, Rs.	1-100 pai, áne, paise ru'pae.
How much shall I give ?	Main kitné dún ? (of price).
How much will you take ?	Kitné loge ? (of price ; kitná of bulk.)

The pupil should provide a number of coins and learn to give and make change.

How much did you pay for this book ?	Áp ne yih kitáb kitne ko lí ?
How much did this mare cost you ?	Yih ghorí kitne men áí ?

XI. WHEN ? HOW LONG ?	KAB ? KAB KÁ ? KAB SE ?
SINCE-WHEN ?	
When did you get the book from him ?	Áp ne us se kitáb kab lí ?
When did he give you the book ?	Us ne áp ko kitáb kab dí ?
When did she say this ?	Us ne yih bát kab kahí ?
When did the gardener do this work ?	Málí ne yih kám kab kiyá ?
When did the boy stay in your house ?	Larká áp ke ghar men kab rahá ?
When did the girl get sick ?	Larkí kab bímár húí ?
Water poured (filled) in	Pání bhará ? chitthí bhejí ?



vessels ? letter sent ? chair  
made ? thing told ? were  
talking ? were hunting ?  
did see ? did go ? had  
come ? did die ?

When did this happen ? To-  
day.

When did this come ?  
Yesterday.

How long has the letter been  
here ? Two hours.

Since when has the water  
been here ? Since morn-  
ing.

How long has he been gone ?  
He has been gone since day  
before yesterday.

*N.B.*—Use Drill Table of adverbs for answers also.

kursí ban gayí ? bát batá  
dí ? bol rahe the ? dhún-  
dhte the ? dekh liyá ?  
gayá ? áí thí ? mar gaye ?

Yih kab kí bát hai ? Yih to  
áj kí bát hai.

Yih kab ká áyá hai ? Yih  
kal ká áyá hai.

Chitthí yahán kab se hai ?  
Do ghante se.

Pání kab se bhará hai.  
Subh se.

Wúh kab ká gayá hai ?

Parson ká gayá hai.

## XII. WHITHER ?

Whither are you going ?

Whither did he go ?

We ? you ? she ? they ? the  
boy-s ? the girl-s ? the  
men ? the women ?

*Ans.*—To the city, the school,  
the well, the house, home,  
the station, the P. O.

## KIDHAR ?

Áp kidhar játe hain ?

Wuh kidhar gayá ?

Ham ? tum ? wuh ? wuh ?  
laṛká, laṛke ? laṛkí ?  
laṛkián ? ádmí ? 'auraten ?

*Jawáb.*—Shahr, madarse,  
kúe ko, ghar ko, ghar,  
isteshan, dá-khána.

## XIII. WHENCE ?

Whence did you get this  
book ?

I took it off your table.

## KAHÁN SE ?

Áp ne yih kitáb kahán se lí  
thí

Main ne áp ke mez par se lí ?

Where did this stone come from ?

From where you put it.

XIV. HOW ? IN WHAT MANNER ?

How did this happen ?

How have you come ? i.e. for what purpose ?

How did he earn so many rupees ?

How did this dish break ?

What was he (they) saying to you ?

In what manner (as rudely, politely, etc.) was he speaking to you ?

How will he give it to us ?

How can you say this ?

How did he send it ? For nothing ? tell ? see ? hear ?

XV. WHAT... OF ?

What is this made of ?

It is made of brass.

What is this table made of ?  
knife ? ring ? spoon ?  
kettle ? chair ? jar ? bullet ?  
bottle ? hukka ? house ?

Yih patthar kahán se áyá ?

Jahán se áp ne rakkhá.

KYÚNKAR ? KIS TARAH ?  
KIS TARAH SE ?

Yih kyúnkar húa ?

Áp kis tarah (wajah se) áe hain ?

Us ne itne rúpae kis tarah se kamáyá ?

Yah bartan kis tarah se tútá ?

Wuh áp ko kis tarah bolte the ?

Wuh áp ko kis tarah se bolte the ?

Wuh ham ko kyúnkar degá ?

Tum yih bát kyúnkar kahte ho ?

Us ne kis tarah bhejá ?  
Muft ? batá diyá ? dekh liyá ? sun liyá ?

KÁHE KÍ ?\* KIS CHÍZ KÁ ?

Yih káhe kí baní hai ?

Yih pítal kí baní hai.

Yih mez kis chíz kí baní hai ?

*Jawáb.*—Háthí-dánt, son á,  
chándí, lohá, támbá, lakrī,  
mittī, sísá, shíshá, qalaí,  
dhát, patthar.

\* Commonly used, but not elegant.

## OTHERS.

## DÚSRE.

XVI. WITH ANSWER YES NA ?

EXPECTED.

You have my book, haven't you ?	Merí kitábáp ke pás hai, na ?
Did he go yesterday ?	Kyá wuh kal gayá ?
He went yesterday, didn't he ?	Wuh kal gayá, na ?
Are you going to-day ?	Áp áj játe hain ?
You are going to-day, aren't you ?	Áp áj játe hain, na ?
Sahib orders this bread, doesn't he ?	Sáhib yihí rotí mangáte hain, na ?
The boys will come, won't they ?	Larke parson áenge, na ?
Shall I go ?	Main jáún ?
Shall we do it or not ?	Ham karen ki nahín ?
We shall go, shan't we ?	Ham jáenge, na ?
She went yesterday, didn't she ?	Wuh kal chalí gayí, na ?
You sent the bread, didn't you ?	Tum ne rotí bhejí, na ?
Can you do this work to-morrow ?	Tum kal yih kám kar sakoge ?
Can you go now ?	Abhí já sakte ho ?
Have you the girl's books ?	Larkí kí kitáben tumháre pás hain ?
Have you sent all the things ?	Tum ne sab chízen bhejí hain ?
Has Mr. Smith my mare ?	Merí ghorí Ismit Sáhib ke pás hai ?
I am to go, am I not ?	Mujh ko jáná hai, na ?
He had to come, hadn't he ?	Us ko áná thá, na ?



XVII. HOW LONG ? HOW BIG ?	KITNÁ LAMBÁ ? KITNÁ BARÁ ?
How long is this carpet ?	Yih darí kitní lambí hai ?
How high is this horse ?	Yih ghorá kitná únchá hai ?
How big this coat is !	Yih koṭ kitná bará hai !
How long is this cloth ?	Yih kaprá kitná lambá hai ?
How far is the city ?	Shahr kitní dūr hai ?
How excellent a city this is !	Yih kaisá umda shahr hai !
How long did you stay in the city ?	Áp shahr men kab tak rahe ?
How long till you come back ?	Áp kab tak wápas áenge ?
How long did you work for him ?	Áp sáhib ke pás kab tak kám karte rahe ? [hain ?
How often do you eat daily ?	Áp roz kítaní daf'a kháte
How often in the day does the train come ?	Din men gáří kitní daf'a átí hai ?
How often does the mail go in the day ?	Dák kitní daf'a din men játí hai ?

XVIII. WHAT ? WHETHER ?	KYÁ ? ÁYÁ ?
What are you doing ?	Tum kyá karte ho ?
What did he say to you ?	Us ne tum se kyá kahá ?
He asked whether you were going to-morrow or not.	Us ne púchhá áyá Sáhíb kal játe hain ki nahin.
Of what use is this wood ?	Yih lakrī kis kám kí hai ?
It is of no use. It's fit for fuel.	Yih kisí kám kí nahin hai. Índhan ke láiq hai.
What was that man giving the boy ?	Wuh ádmí larke ko kyá de rahá thá ?
He was giving money, but the boy wouldn't take it.	Wuh dām (naqdí) de rahá thá ? magar larṭá nahin letá thá.

What did the shopkeeper Dúkándár ne áp ko kyá  
send you ? bhejá ?

What did the gentleman Sáhib ne qulíon ko kyá kyá  
give each of the coolies ? diyá ?

He gave them four annas Unhon ne chár chár á ne  
each. diye.

He asked whether this was Unhon ne púchhá, áyá yih  
true or a lie. bát sach hai yá jhúth.

Well! what did you tell Khair! Tum ne kyá  
him ? batáyá ?

### Drill Tables.\*

*Nouns.*—Larká, larkí, ghorá, ghorí, 'aurat, ádmí, Rájá, Rání, páon, gáon, kitáb, rát, gáe, bhains, bhainsá, bail, gadhá, gadhí, chiriyá, bhái, bahin, daryá, balá, hawá, dawá, pankhá, parda, kám, kágaz, jagah, khánsámán (*sings. and pls.*), wálid, wálidain, kágazát, waqt, auqát, hukm, ahkám, khabar, ak**h**bár, hál, ahwál, sharíf, ashraf, ta'lim, ta'limát, suwál, suwálát, sabab, asbáb, nar, máda, mádín.

*Verbs.*—(a) Dená, lená, áná, jáná, uṭhná, baiṭhná, honá, karná, chalná, banná, banána, dekhná, dikhána, sunná, bolná, bulána, kahná, rakhná, kharidná, mol lená, láná, milná, bhejné, dhoná, dhulaná, bachná, cháhná, nikálná, hojáná.

(b) Marná, márná, marwána, túṭná, torná, torána, bulwána, chhúṭná, chhorná, chhurána, uṭháná, uṭhwána, dilána, dilwána, karná, karána, samajhná, samjhána, rakhná, rakhána, rakhwána, sunána, kahlána, milána, nikálná, nikalwána, bachána, bikná, bechná, bikwána, kaṭná, káṭná, kaṭwána, chaṛhná, chaṛhána, utarná, utárná, phirná, pherná and phirána, likhná, likhána, leṭná, liṭána, bharná, bharána.

\* These are to be used where noted in the lessons, and in connection with the following Exercises as a concrete drill in correct oral composition.



(c) Taiyár honá, karná; jama' h. k.; púrá h. k.; bará h. k.; khará h. k.; paidá h. k.; mazbút h. k.; yaqín h. k.; shaqq h. k.; hukm h. k.; piyár karná, shukr k., ummed k., madad k., gunáh k., khidmat k: yád áná, yád diláná, yád karná, karáná.

*Pronouns.*—(a) Main, ham, tú, tum,áp, wuh, yih; mujh, mujhe, tujh, tujhe, ham, hamen, tum, tumhen,áp, us, use, un, unhon, unhen.

(b) Merá-e-í, terá-e-í, tumhárá-e-í,áp ká-e-í, us ká-e-í, un ká-e-í, hamárá-e-í, in ká-e-í, apná-e-í.

(c) Kaun, kis, kaun, kin, kinhon: jo, jis, jo, jin, jinhen, jinhon.

*Prepositions.*—Men, se, par, tak. ko, ká, ke, kí, men se, par se, men ká, ke líe, ke wáste, ke pás, ke áge, ke sámne, ke píchhe, ke níche, ke andar, ke báhar, ke bích, ke sáth, ke ba'd, ke pahle, ke úpar, ke siwá, ke barábar, ke bá'is, ke sabab, ke láiq, ke ird gird, ke ás pás, ke badle, ke wasíle (se), ke pár; kí babat, kí khátir, kí taraf, kí taraf se, kí cháron taraf, kí tarah, kí ma'rifat, kí mánind, kí nisbat, kí jagah.

*Adverbs.*—Áj, kal, parson, atarson, narson, pár sál, ab, abhí, ab kí daf'a; jaise, jahán, kahín, jahán kahín, jab, kabhí, jab kabhí, kabhí kabhí, kabhí nahín, nahín, hán, na, mat; yahán, wahán, idhar, udhar, jidhar, yún, is tarah, usí tarah, bár bár, hamesha, bahut, to, bhí, sawere, bará, masalan, faqat, qaríban, hargiz nahín, zor se, ek dam se, wápas, jún, jaldí, jhat pat, sháyad, phir.

*Adjectives.*—Achchhá, burá, thandá, garm, bhárí, halká, nazdík, dúr, sakht, ásán, mushkíl, narm, chaurá, tang, sáf, mailá, taiyár, bas, únchá, níchá, sachchá, jhúthá, khará, khotá, nayá, púráná, búrhá, garíb, daulatmand, bará, chhotá, lambá, 'ámm, sab, ních, gol, chauras, motá, patlá zarír, band, khulá, desí, waláyatí, ádhá, aur, pahlá, dúsrá,



thorá, mihrbán, bahut, aglá, ziyáda, kam, píchhlá, mumkin, shukarguzár.

*Interrogatives and Indefinites, and Others.*—Yih, wuh, aur, aisá, waisá, dono, gair, ba'z (ba'ze), kaí, kuchh, kull, chand, báqí, aksar.

Kab? Kidhar? Kaun? Kyún? Kyúnkar? Kis tarah? Kaisá? Kaunsá? Kyá?

Jo, jo koí, koí, jo jo, jo kuchh, fuláná, ek dúsrá, sab kuchh, jítaná, aur kuchh, har, har ek, har koí, sab koí, áp, khud, koí koí, koí na koí.

*Numerals.*—Ek, do, tín, chár, páñch, chha, sát, áth nau, das, bís, pachís, tís, chálís, pachás, sau, sainkrá, hazár, lákh, karor, korí, sadí.

Awwal, pahlá, dúsrá, tísrá, chauthá, páñchwán, chhaṭá, sátwán, áthwán, nauwán, daswán, bíswán, pacháswán.

*Conjunctions.*—Aur, ki, táki, lekin, par, balki, to, magar, pas, phir, phir bhí, jis tarah... us tarah, khwáh... khwáh, na... na, cháhe... cháhe, yá... yá, táham, tau bhí, tab bhí, jab tak, jab tak... na, is líe, is líe ki, kyúnki, chúnki, aisá na ho ki, warna, nahín to, hálánki, agarchi, go, go ki, goyá, liháza, tis par bhí.

### Exercises in Declensions.

- |   |  |
|---|--|
| I. Man, boy, horse, dog, jar, house, water, city, answer, time, word, people, fruit, spring, curtain, month, day, day, field, Rajah, uncle, cook. | I. Ádmí, laṛká, ghorá, kuttá, ghará, ghar, pání, shahr, jawáb, waqt, kalám, log, phal, chashma, parda, mahína, roz. din, khet, Rájá, cháchá, m á m ú, <u>khánsámán</u> . |
| II. Woman, girl, mare, dog, watch, daughter, will, wages, book, eye, spirit,  | II. 'Aurat, laṛkí, g h o r í, kuttá, kuttí, jebí gharí, beṭí, marzí, m a z d ú r í,  |

proverb, place, gift, thing,  
request, labour, bread,  
medicine, wind or air, cow,  
way, smell, post, white-  
ant, hurt.

kitáb, á<sub>n</sub>kh, rúh, masal,  
jagah, ba<sub>k</sub>hshish, chíz, bát,  
da<sub>r</sub>khwást, mihnát, roṭí,  
dawá, hawá, gáe, ráh, bú,  
ḍák, dímak, choṭ.

Nouns of class I, i.e. masculines, in -á except titles, change, with a preposition, to *e* in sing. and to *on* in pl.; and *á* becomes *e* in pl.

Other nouns of class I undergo no change, only in the plural with a prep., they add *on* and in the vocative *o*, *ádmíon ko*, *ádmío*.

Feminine nouns suffer no change in sing. In plural they add to nouns in *í -án* for absolute, and *-on* for prepositional form, and *o* for vocative.

There are no absolute rules for gender, but generally nouns -á, -a, are masculine, and nouns in -í, -isht, -t are feminine. Great care should be taken in learning each noun to train the ear, so that masc. adj. forms be associated with masc. nouns, and fem. with fem.

- |  |   |
|--|---|
| 1. These (I* or II) are mine,<br>his, yours.   | 1. Yih (I yá II) mere, -í,<br>hain, uske, tumáre. |
| 2. This (I or II) is good,<br>better, best.    | 2. Yih achchhá hai; us se,<br>sab se, achchhá.    |
| 3. Give this (I, II) a book<br>(Rs.).          | 3. Is (I, II) ko kitáb ( )<br>do.                 |
| 4. Put these (I, II) in the<br>room.           | 4. In (I, II) ko kamre men<br>rakkho.             |
| 5. In this (I, II) is great<br>excellence.     | 5. Is (I, II) men barí khúbí<br>hai.              |
| 6. In these (I, II) are great<br>excellencies. | 6. In (I, II) men b a r í<br>khúbíán hain.        |

---

\* Substitute the above nouns.

7. From these (I, II) learn wisdom.      7. In (I, II) se dānāí síkho.  
 8. From this (I, II) learn wisdom.      8. Is (I, II) se dānāí síkho.

### Exercises in Adjectives.

These (I, II) are (good, better, best) III. 1. *Yih* (I, II) (III) *hain*.

III. (a) Declinable. Achchhá, burá, púrā, sachchá, bará.

(b) Inddecl. járí, barí, khúb, báqí, thík, umda, bhárí.

This (I, II) is (III).

### Exercises in Possessives.

- |   |   |
|---|---|
| <p>1. This (I, II) is yours, his, hers, mine, ours, yours, thine, theirs, the boy's, the girl's, the boys', the girls', the man's, the men's, the woman's, the women's.</p> | <p>1. <i>Yih</i> (I, II) tumhárá hai, uská, uske, merí, hamará, ap ke, terí, unká, larke ke, larkí kī, lar<u>kon</u> ká, lar<u>kion</u> ke, ádmí ká, ádmí<u>on</u> kī, 'aurat ke, 'aurat<u>on</u> ká.</p> |
| <p>2. These (I, II) are yours, his, hers, etc.</p>  | <p>2. <i>Yih</i> (I, II), tumháre hain, us ké, us ke, wagaira.</p>  |

### Verb Synopses.

- |  |   |
|--|---|
| <p>I, m., we, m., I, f., we, f., you, f., you, m., thou, he, you, p. she, they, m., they, fem., The boy-s, girl-s, man, men, woman, women,</p> | <p>1. <math>\frac{\text{send}}{\text{bring}}</math> them a <math>\frac{\text{chair}}{\text{table}}</math> daily (-<i>tá hún</i>)<br/>         2. am <math>\frac{\text{sending}}{\text{bringing}}</math> <math>\frac{\text{chairs}}{\text{tables}}</math> now (-<i>rahá hún</i>).<br/>         3. was <math>\frac{\text{sending}}{\text{bringing}}</math> them a pen yesterday (-<i>tá thá</i>).<br/>         4. was <math>\frac{\text{sending}}{\text{bringing}}</math> them the books at that time (-<i>rahá thá</i>).</p> |
|--|---|



20 subjects, 10 pre-  
dicates,

Other verbs for  
substitution,

*dená,*

*pahuncháná,*

*mol lená,*

*banáná,*

*rakhná,*

*rakháná,*

*nikálná,*

*bechná,*

*bikwáná,*

5. shall  $\frac{\text{send}}{\text{bring}}$  the women a letter  
to-morrow (*-úngí*).

6.  $\frac{\text{sent}}{\text{brought}}$  him the bread and butter  
day before yesterday (*bhejá,*  
*láyá*).

7. did not  $\frac{\text{send}}{\text{bring}}$  them the bread (*na*  
*bhejí*).

8. have not  $\frac{\text{sent}}{\text{brought}}$  them the loaves  
(*nahín bhejín*).

9. have  $\frac{\text{sent}}{\text{brought}}$  them the meat,  
milk, bread, potatoes, vege-  
tables, rice, dal, sugar (*bheja*  
*-í -e*).

10. had sent them the (     ) before  
I came (*-á thí*).

\*Send the money at once (*-o*).

Bring them the tables soon.

Sending is better (*-na bihtar hai*).

Bringing is better than sending  
(*-ná, -ne se bihtar hai*).

Having  $\frac{\text{sent}}{\text{brought}} \frac{\text{come}}{\text{go}}$  (*-kar á jáo*).

This is the sender (*-wálí*).

Come as soon as you send (*-te*  
*hí á jáo*).

Is this the  $\frac{\text{sent}}{\text{brought}}$  book-s (*-í húí*).

---

\* One verb in ten forms with 20 subjects in each form, can be gone through in ten minutes. But keep one finger on the subject, the other on the predicate.

I saw him <sup>sending</sup><sub>bringing</sub> two tables to you.

I saw him seated.

I gave him the money to (that he) bring (*táki wuh láe*).

I went to buy bread (*kháridne gayá*).

I went to send loaves (*bhejne ko gayá*).

*Special Idiomatic Verb Forms.\**

<i>Subjects.</i>	<i>Past.</i>	<i>Past Perf.</i>	<i>Present.</i>	<i>Future</i> <i>(Rare).</i>
All nouns	lagá	lagá hai	lagtá hai	lagegá,
All prons.	lagí	lagí hai	lagtí hai	lagegí,
	karne lage	lage hain	lagte hain	lagenge,
	lagín	lagí hain	lagtí hain	lagengí,

began to do, etc.

*Chukná*, to finish doing something.

	<i>Past.</i>	<i>Past Perf.</i>	<i>Present.</i>	<i>Future.</i>
All nouns	chuká	chuká hai	chuktá hai	chukegá,
All prons.	ho chukí	chukí hai	chuktí hai	chukegí,
	kar chuke	chuke hain	chukte hain	chukenge,
	khá chukín	chukí hain	chuktí hain	chukengín.

*Sakná*, to be able to do, give, etc.

	<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
All nouns	saktá hai	saká	sakegá,
All prons.	de, kar, saktí hai	sakí	sakegí,
	sakte hain	sake	sakenge,
	saktí hain	sakí	sakengí.

*Cháhná* with inf., to wish to do, give, etc.

		<i>Present.</i>	<i>Past.</i>
All nouns	áná, dená, karná,	cháhtá hai	cháhá.
All prons.		cháhtí hai	
		cháhte hain	
		cháhtí hain	

\* N.B.—Use the verbs of Drill Table with these exercises.

*Dená* with inflected inf., to permit to do, go, come.

	<i>Past.</i>	<i>Present.</i>	<i>Past Progress.</i>	<i>Future.</i>
All nouns	Us ne hám	He does not	detá thá,	degá,
All prons.	ko áne na	let us go		degí,
	diyá,	( <i>áne nahín</i>		denge,
		detá),		dengín.

*Cf.* end of Lesson LV.

Inflected Inf. with *páná*, to get (as permission, opportunity), to do something.

	<i>Present.</i>	<i>Future.</i>
All nouns	Wuh áne pátá hai	páegá,
All prons.	pátí hai	páegí,
	páte hain	páenge,
	pátí hain	páengí.

Old inf. with *karná*; to be accustomed to do something.  
*Wuh yihí kám kiyá kartá hai.*

### Exercises in Prepositions.

- |  |   |         |
|--|---|---------|
| 1. It was (I) the $\frac{\text{little}}{\text{big}}$ table-s | 1. Wuh $\frac{\text{chhotí}}{\text{barí}}$ mez, -on (I) |         |
| chair-s, carpets,  | $\frac{\text{thí}}{\text{thín}}$                        |         |
| tree-s, house-s, room-s,                                     |   |         |
| wall-s.  |   |         |
| I. In, on, over, under, be-                                  | I. men, par, ke úpar, ke pás,                           |         |
| side, in the middle of,                                      | ke bích, ke nazdík, ke                                  |         |
| near, before, outside.                                       | sámne, ke báhar.  |         |
| 2. I   | to  | room.   |
| We   | went into   | well.   |
| You  | toward  | market. |
| He   | (II) up to the  | city.   |
| They   | came from   | shop.   |
| She  | near  | house.  |



- |         |             |                 |
|---------|-------------|-----------------|
| They    |             | garden-s.       |
| You     |             | tree-s.         |
| 2. Main | gayá, gayí  | kamre ko.       |
| Ham     | gaye, gayí  | kúe men.        |
| Tum     |             | bázár kí taraf. |
| Wuh     | gayá        | shahr tak.      |
| Wuh     | gaye        | dúkán se.       |
| Wuh     | gayí        | ghar ke pás.    |
| Wuh     | gayí        | bág, -on        |
| Áp      | gaye, gayín | darakht, -on    |
3. I (We, You, He, They, She, They, You) went, (came) to (into, toward, up to, from, near), the room (well, market, city, shop, house, garden, gardens, tree, trees).
3. Main (Ham, Tum, Wuh, Wuh, Wuh, Wuh, Áp) gayá (gaye, gayí) kamre ko (men, kí taraf, tak, se, ke pás) kúe, bázár, shahr, dúkán, ghar, bág, bagíche, darakht.
- II. to, into, toward, up, to, from, near.
- II. ko, men, kí taraf, tak, se, ke pás.
4. He put (took) the things in the house, from the house.
4. Us ne sab chízen kothí men rakkhín, kothí men se, liyá, lí, lín. dálá, dálí dálín.
- Things:—meal, flour, cloth, vegetables, meat, water, milk, money, hat, shoes, loaves, tables, chairs, pens, watches, books.
- Chízen:—átá, maidá, kaprá sabzí, gosht, pání, dudh, rúpae, topí, jútián, rotián, mez, kursíán, qalam, gharíán, kitáben.
5. Do this work (Eat this bread) for me. With, after, before, for sake
5. Yih kám mere líe karo. Yih roti mere wáste kháo. Sáth, ba'd.

of, like; by means of;  
like, in place of—me,  
us, him, the boys, the  
girls, the man, the  
boy, the girl, the  
women.

pahle, kí khátir, kí  
mánind; kí ma'rifat,  
ke wasíle; kí tarah,  
ke badle-mere, hamá-  
re, us ke, kí, laṛkon  
ke, kí, laṛkion ke, kí,  
ádmí ke, kí, laṛke ke,  
kí, laṛkí ke, kí, 'aurat  
ke, kí.

6. Take this (\*) to Mr.  
Smith and give it to  
him.

Go to Mr. Smith and get  
that ( ) and bring it to  
me.

6. Yih (\*) Ismit Sáhíb ke  
pás le jákar un ko de  
áo.

Ismit Sáhíb se wuh ( )  
mángke, mere pás lete áo,  
le áo.

### Exercises in Relatives.

Whatever a man sows that  
he will reap.

Reap as much as you sow.

As you measure, so will it  
be measured for you.

As you sow, so you reap.

Just as you give, you take.

Just when you wish, bring  
it.

Whichever way you turn  
him, thither he goes.

As soon as you request it, it  
is present.

1. This was the (man,  
woman, women, men,

Jo kuchh ádmí botá hai, so  
hí káṭegá.

Jitná bo utná káṭ lo.

Jis tarah nápte ho, usí tarah  
tumháre lie nápa jáegá.

Jaisá bote waisá káṭoge.

Jis tarah do, usí tarah lo.

Jab hí cháho tab hí láo.

Jidhar moṛo, udhar játa hai.

Jis waqt mángo, maujúd hai.

1. Yih wuh (ádmí) thá jis  
ne kal ham se báten

\* Substitute list of nouns.

boy-s, girl-s), w h o  
spoke to us yesterday,  
—who speaks to us  
every day.

kín, ('aurat-en, ádmí,  
laṛká, -e, laṛkí, -án),  
—jo roz roz ham se  
báten kartá (e, í) hai  
(hain).

2. This is the ( ) that  
was in the shop day  
before yesterday;  
—that we bought(saw)  
yesterday, (book-s,  
table-s, pen-s, hat-s,  
man, men, woman,  
women, boy-s, girl-s).

2. Yih wuhí (kitáb-en, mez,  
qalam, ṭopí-án, ádmí,  
'auraten, laṛká - e,  
laṛkí, -án), hai (n) jo  
parson dúkán mēn  
thá (the, thí, thín);  
jise (jisko, jinhen, jin  
ko) ham ne kal kharíd  
liyá (or jo . . . liye, lí,  
lín; dekhá, -e, -í, -in).

The pupil should work at these until he can readily give these under 1, sixteen sentences in a minute, and those under 2, thirty-two sentences, in two and a half minutes. If he can do this, he will have a fair command of the relatives.

### Exercises in Conjunctions.

*Purpose*—ki and tákí, with *Iráda*.

*Subj*

He came that he might buy food. Wuh áyá táki kháná mol le.

She came that she might draw water. Wuh áí ki pání bhare.

I went that I might do this for you. Main áyá táki main áp ke líe yih karún.

We will come to do this work quickly. Ham áenge táki ham yih kám jald karen.



You have come to talk to me. Tum áe ho táki mujh se báten karo.

Come to-morrow to write a letter for me. Ap kal áíye ki mere líe chitṭhí likhen.

Of purpose is more frequently indicated by the inflected infinitive, *Wuh khána mol lene* ( ) *áyá*, *wuh pání bharne* (*ko*) *ái*, with or without *ko*.

*Concessive and adversative*—*go*, *agarchi*, *halanki* with Subj. or Ind.

Though it is not from Moses, but has come from the fathers. Hálánki wuh Músá kí taraf se nahín, balki bápádón se chalá áyá hai.

Though Jesus himself did not give baptism, but his disciples did. Go Yisu' ap nahín, balki uske shágird baptisma dete the.

Although I bear witness of myself, still my witness is true. Agarchi main apní gawáhí ap detá hun, tau bhí merí gawáhi sachchí hai.

*Adversative*—*magar*, *lekin*, *par*; *balki*; *táham*, *tau bhí*, *tab bhí*.

You will seek me but you will not find me. Mujhe dhúndhoge, magar na páoge.

You have not known him, but I know him. Tum ne use nahín jáná, lekin main usko jántá hún.

He said it indeed, but I didn't believe it. Us ne to kahá thá, par mujhe yaqín na áyá.

There seems to be no difference between *magar* and *lekin*, and *par*, in meaning, though *par* is less used in Urdu; *balki* is not so strongly adversative, rather it adds something additional, which may be along the same line, and only in part adversative. Observation and use will give the ability to differentiate. *Tá ham*, *tab bhí* and *tau bhí* are synonymous.

*Alternatives*—yá, yá . . . yá, khwáh . . khwáh, cháho . . . cháho, cháhe . . cháhe, ki ; nahín to, warna.

Shall I come or go ?

Main áún yá jáún ?

Shall he go or stay ?

Wuh áe ki jáe ?

Is this correct or not ?

Yih thík hai, ki nahín ?

Whether the boy come or go, what's that to me ?

Khwáh laṛká áe khwáh jáe, mujhe kyá ?

Whether I am to go or stay, I am satisfied.

Cháhe jáná ho, cháhe rahná ho, mujhe manzúr hai.

Is this right or a mistake ?

Yih thík hai yá galat hai ?

You ought to go at once, otherwise there will be great loss.

Abhí jáná cháhiye, nahín to bará nuqsán hogá.

You must go, else the boy will die.

Áp zarúr jáen, warna laṛká mar jáegá.

*Exceptive*—jab tak . . . na, jab tak.

No one can do this work, unless God be with him.

Koí ádmí yih kám nahín kar saktá, jab tak Khudá us ke sáth na ho.

While the master wishes, wait.

Jab tak málik cháhen tum baiṭhe raho.

*Conclusive*—is líe, phir, so, pas, chunáñchi.

These are used as introductory to a sentence or paragraph, summing up the conclusion from what has preceded.

*Negative Purpose*—aisá na ho ki, that it may not be that, i.e. lest.

aisá na ho ki laṛká mar jáe, aisá na ho ki ghorá dare, aisá na ho ki wuh ham ko máre.

*Conditional*—agar, jo, jab, if. See Lesson LXXIV.

*Causal*—ki, jo, is líe ki, is wáste ki, chúnki, kyúnki, of which the exercises have many examples.

So if the Son shall make you free, you shall be free.	Pas, agar Betá tum ko ázád karegá to ázád hoge.
Since you are not of the world, the world hates you.	Chúnki tum dunyá ke nahín, dunyá tum se 'adáwat rakhtí hai.

As . . . . As.

How long will you stay ?	Áp kitní der rahenge ?
As long as you do, or, How- ever long you stay, that long I will stay.	Jitní der áp rahenge, or. Jitní der áp rahenge utní der main rahúngá.
I will give as much as you do.	Áp ke muwáfiq dúngá, or, jitná áp denge, utná main dúngá.
How much will you give ?	Áp kitná denge ?







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